PROVING THAT THE PROTESTANT RELIGION HATH THE Promiſe of ſalvation.

VVith the twelue Apoſtles martyrdome; and the tenn perſecutions under the Roman Emperours

The true ſcope of this enſuing treatiſe, is to proue by Theologicall Logicke both the excellency and equity of the Chriſtian faith, and how to attaine the ſame.

Written by that worthy and famouſe Miniſter of the Goſpell of Ieſus Chriſt. *I. T. and publiſhed for the good of all thoſe which deſire to know the true Religion.*

J: T(erry)?

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1 *Iames* the sonne of *Zebedee*, called major, for that he was chosen to be an Apposstle, was sent to convert *Spaine*, from whence by reason of the obstinacy of the people, (for he converted in all but nine persons) he returned shortly againe to preach in *Iudea*. Where by the envy of a Iuish Bishop called *Abiathar*, he was accused, & beheaded by the consent of *Herod Agrippa*. His body was convaied by his Disciples first to *Ierusalem*, and from thence to *Spaine*, where it yet remaineth in *Compostella* a famous Pilgrimage.

2 *Iames* the sonne of *Alphey*, called minor, for that he was last chosen, he was the first Bishop of *Ierusalem*, and that by the space of thirty yeares: and then as he was preaching in the Temple, he was throwne headlonge downe, by the *Phariseis*, and by them stoned to death, he was buried by the Temple.

3 *Simon* by Christ called *Peter*, through the indignation of *Nero*, because he had overcome *Simon magus*, was crusified with his head downeward, according as he desired.

4 *Saul*, after his conversion called *Paul*, after he had endured and escaped many dangers and torments, as beating with rods, and putting in the stocks by *Philippus*, stoned in *Listria*, delivered to wild beasts in *Ephesis*, bound and beaten in *Ierusalem* and many others: lastly came to Rom, where by the commandement of *Nero*, he was beheaded (because he was a Roman borne) the same day that *Peter* was crucified *Paul* insteed of *Iohn*, because he ended not his life with martyrdome.

5 *Philip*, after he had preached through the whole coũ-of *Scithia*, and converted a great part thereof in the space of 20 yeares, was at the last in the Citie *Ierapolis* (when he had there extirped the heresy of the *Hebeonites*) fastenned to the crosse, and so died.

6 *Bartholmew* went to preach in *India*, and afterward came to *Albania* a Citie of *Armenia* the greater, where he converted the King of *Cirys*, and destroyed the Idols, wherefore by the commandement of *Astiagus* brother to the King *Polemius*, whom he had converted, he was flead quicke, his body was afterwards brought to *Italy*, and is as some say at *Rome*.

7 *Andrew Simon Peters* brother, went first to preach in *Achaia*, and afterwards preached in *Scithya*, but lastly he was taken at *Patras* a citie of *Achaia*, by *Egeas* Proconsull of that Province, who, because he had converted his wife *Maximilla*, cast him into prison, where he was sore beaten, and lastly strretched out & bound on a slope crossed, to augment his torment and so dyed.

8 *Thomas* preached the Gospell to the *Parthians*, *Medes*, *Persians*, *Hyreanians*, *Bragmans*, and converted a great part of *India*. He was by the Infidels throwne into a burning Fornace, and came out vnhurt. Finally, because he prayed God to destroy the Idole of the Sunne, which the Infidels would have compelled him to worship, he was by them thrust through with speares and swords

9 *Mathew*, after He had preached much in *Iudea*, he went into *Æthiopia*, and there converted the greatest part of that Country. Finally, having newely ended his prayers, and lifting vp his hands to heaven by the Altar, certaine spies came behind him, and ran him through with their swords: which was downe by the commandement

of

of a King of those countries.

10 *Iudas*, called also *Thadeus*, after the Ascention of of our Lord, was sent by *Thomas* to heale *Abagar* King of *Ediſſa*. Afterward he preached in *Ponte*, and *Meſopotamia*, and converted many cruell and barborous people. Lastly he came to *Perſias*, where for confounding of their Idols, was sudenly rane vpon, and murdered by the Paymin Bishops of that country. He is buried at Netre a citie of *Armenia*.

11 *Simon*, called *Cananeus*, brother to *Thadeus*, & *Iames* the leſſe; after he had preached in *Ægipt*, rerurned to *Ieruſalem*, whereof by consent of the Apostles, he was made Bishop after the Martyrdome of his brother *Iames*. As touching his death and Martyrdome, some say that he suffered with his brother *Iudas Thadeus* in *Perſia*, others, that he was through the envy of Hereticks, accused to be a christian before the consull *Atticus*, and therefore crucified, as his Master was.

12 *Mathias*, after the ascention of Christ, was chosen by the Apostles to supply *Iudas* rome, was borne at *Bethlem*, and descended of the tribe of *Iuda*, he preached altogether in *Iudea*, where, lastly he was accused by his enemyes of periurie, or rather blasphemie, and therefore he was condemned to be stoned to death by two men, during which torment, on smote him with a hatchet, and so suffered martyrdome.

There was two Apostles extraordinary, namely *Paul* and *Barnabas*, who were called of God. Act. 13. and *Gal.* 2 set a part to be Apostles to the Gentels, and *Barnabas* was the first that planted the Gospell in *Rome*, ergo not *Peter*.

The ten perſecutions vnder the *Romiane* Emperours.

THE Firſt began in the 13 yeate of the raigne of *Nero*, in ſuch ſort, that the Chriſtians were faine to hide themſelues in caves of the earth.

The Second began in the 12 yeare of the raigne of *Domician*, who cauſed Saint *Iohn* the Evangeliſt to be put into a veſſell of burning oyle, whereof he received not any hurt.

3 The third, begane in the 10 yeare of the raigne of *Traian*, which ceaſed afterwards by the Epiſtle of *Plinie*, which he wrote to the Emperour in the chriſtians behalfe.

4 The fourth began vnder *Marcus Antonius* and *Aurelius Commodus* Emperours.

5 The fift beganne at the commandement of the Emperour *Severus*.

6 The ſixt beganne by the indignation of *Maximinus*, who eſpecially perſecuted the Clergie.

7 The ſeventh beganne vnder the Emperour *Decius* and continued cruelly.

8 The eight began vnder the Emperour *Valerius*, who though at the firſt he were a Chriſtian, yet afterwards being corrupted by certaine Heretickes, he became a moſt cruel perſecutor of Chriſt his Church.

9 The ninth began vnder the Emperour *Aurelianus*,

10 The tenth began by the commandement of the Emperours, *Diocleſianus* and *Maximinianus Hercules*, this perſecution was farre more cruell and generall, then any of the reſt: in ſo much, that *Docleſianus* in the Orient, and *Maximinianus* in the Occident, deſtroyed all Churches, & tormented all Chriſtians, wrth all ſtrange torments.

To the Christian Reader.

CHristian and Religious Reader, this treatise was compiled for thy good, and is very necessary for these Preposterous times, wherein are such sound Proofes handled, which is to the overthrow of Popish errours and schismaticall superstition, and tends to the manetenance of true Protestancye with their faith and quality therof.

Faith in holy Scripture is taken either for the quality and habit of Faith, or for the doctrine of Faith. The holy Scripture decipheretb the quality and habit of our Chri-

stian

ſtian Faith by arguments taken out of all Theologicall places as followeth.

The principall efficient cauſe of the quality or habit of Faith, is God, *Phil.* 1.29. The inſtrumentall cauſe is the word of God, *Rom* 10.17. The material cauſe is an aſſent vpon knowledge, *Ioh*, 6.69. The formall cauſe is a ſure and ſettled aſſent, grounded vpon a ſure & ſetled kgowledge, *Iohn* 17.8. *Col:* 1.6. The finall cauſe is the excluding of all glorying in our ſelues, and the aſcribing of all glory vnto God *Eph.* 2.8. *Rom.* 3.27. The effects of Faith are, as all other divine graces and fruits of the ſpirit, *Acts* 26.18. ſo an holy confidence, and an aſſurance of God's loue, and a comfortable boldneſſe to come vnto God as vnto a gracious and loving Father, *Eph.* 3.12. 2 *Pet.* 1.10. The ſubiect wherin it is ſeated, is the mind. For the mind is the eye of the ſoule, and Faith is the true ſight thereof, *Ioh.* 8.56. *Act.* 26.18. the obiect thereof is all diuine truths. *Rom.* 15.4. eſpecially the Covenant of grace, foun ded vpon Chriſt, *Ioh.* 20.31. 1 *Pet.* 1.21. the attributes are, that it is ſound, orthodoxe, and Catholicke; that is, one and the ſame in all the true ſervants of God, which haue bin, are, or ſhall be to the end of the world, *Heb.* 11.2. *Eph.* 4.5. Things divers are a ſleight opinion, *Act* 26.28. and a temporary Faith, *Mat.* 13.20. Things contrary are preſumption, & fleſhly ſecurity either bred by confidence in tẽporall proſperity, *Iſa.* 28.15. or in the outward pledges of God's loue, *Ierm.* 7.4. or in the outward ſhew of good workes, *Rom.* 9.32. & 10.3. Things privately oppoſite are ignorance, *Eph*, 4.18. a blind Faith, *Mat.* 13.19. & ſophiſticall infidelity, 1 *Cor.* 1.23. That which is plain contradictory, is flat Atheiſme, *Sap.* 2.1. *Act.* 23.8, things like are a bodily eye, *Ioh.* 9.39. a bodily hand, 1 *Tim.* 6 12.

a bodily mouth, *Ioh.*6.53. a bodily foot, 2 *Cor.*5.7. & bodily wings, *Luke* 17.37. Things vnlike are vnstable childishnesse, *Eph.*4.14, and wauering doubtfulnes, *Iac.* 1.6. The coniugates are to beleeue in God, and in Christ. *Ioh.* 14.1: and to be one of the houshold of Faith, *Gal.*6.10: the notation or interpretation of the name, is a sure and certaine accomplishment of that which Faith beleeueth, *Math.*8.8. The definition or description thereof is this; Sauing Faith is diuine wisdome, or a certain knowledge, and a settled assent, and adhærence to all diuine verities, necessary to saluatiõ, especially to the couenant of grace, as to the meanes of the chiefest good and highest happines, 2 *Tim.*3.15. the diuision thereof is into a weake and strong Faith, *Rom.*14.2. The testimonies are the confessions of the Martyrs and Confessors that haue liued, doe and shall liue to the end of the world. *Apocal.*7.10.

Fides, quia fiet quod dictum est.

This is the delineation of the whole body of Faith, as it is drawne out by the pensill of the Prophets and Apostles: the parts & members whereof which are most controuersed, are further lightned and cleared in the first part of this Treatise. As in the second part thereof, the reasons and arguments produced to open and iustifie the seueral doctrines of Faith, are referred to all the Topick places, as being the rich mines out of which they are digged.

The doctrines of Faith, set down in the bookes of the Prophets and Apostles, are Logicall, reasonable & wise; and the very first principles and grounds thereof are without any mixture of sophisticall deceit. The high Priests pectorall, wherein the Vrim and Thummim was put, and by the which God gaue answer vnto his people, was called by the Hebrewes *Hosen*, and by the Greekes *Logeion*, and by the Latines *Rationale*, for that the Lord's

1 Pet.2.2

See *Alsted. Præcog. Theolog. fol.*230.

doctrines had in them the moſt pure holines of moſt exact Logick, or reaſon.

The Logick places which I follow in this Treatiſe, are deliuered by *Petrus Ramus*, who concerning the vſe of Logick hath very much cleared the rules of *Ariſtotle* our grand Maſter.

The exemplifying of Logick places by the Theologicall poſitions, I haue taken from *Amandus Polanus*, but with this difference: in that he ſetteth downe his arguments declaratiue and demonſtratiue, in bare ſentences and propoſitions, without further diſcourſe; whereas in this Treatiſe they are further opened by other arguments and reaſons. For as learned and iudicious Doctour *Feild* auoucheth in his Dedicatory Epiſtle to his firſt Booke of the Church, the doctrines wherein we differ from the Church of *Rome*, are grounded not only vpon the greateſt authority that is, but alſo vpon the moſt preuailing reaſons that euer perſwaded men. And verily, if that moſt famous Oratours iudgment be ſound, there is no reaſon to giue credit to that reaſon, whereof there cannot bee yeelded a ſufficient reaſon. *Cic. lib. 4. ad Herennium.*

2 Theſſ. 2. 8. The great Antichriſt of theſe laſt times, (as teſtifieth the Apoſtle) which hath brought in a great Apoſtacy frō the Faith, ſhalbe conſumed with the Spirit of the Lord's mouth, and ſhalbe aboliſhed with the brightneſſe of his comming: and ſo ſhall his Armies alſo, which (as *Chryſoſtome* ſaith) are impious Hęreſies. For whereas the time of miracles is now long ſince expired, whereby the Apoſtles and their ſucceſſours in the Primitiue Church, got credit to the diuine doctrine of the Goſpel of Chriſt, and made it moſt powerfull to the ouerthrowing of all Heatheniſh Idolatries, and impious Hęreſies, it remaineth

Chryſ. hom. 49. in Mat.

Heb. 2. 4.
2 Cor. 10. 4.

now

now that the Profeſſours of the Goſpel by the glorious light of powerfull arguments, taken out of God's booke, and iuſtifiable by the exact rules of ſound reaſon, make Truth victorious againſt Antichriſt, and all his impious Hereſies: For where Truth is clearely demonſtrated, and rightly apprehended, it cannot otherwiſe be, but that it will mightily preuaile. 1 Eſd. 3, 12.

Our moſt wiſe and learned *Solomon*, hath already by his penne begun this regall and Princely worke, and hath iuſtified by cleare and demonſtratiue arguments, that the ſupreme authority to command aſwell in Eccleſiaſticall as in ciuill cauſes, reſteth in the ciuill Magiſtrate in his own Dominions and Countries, and hath ſent his Booke to all Chriſtian Princes, the which (no doubt) ſhall preuail at that time, when he that hath the hearts of all Kings in his own hand, ſhall know it to be moſt fit.

And why ſhould it not then highly pleaſe, eſpecially the Eccleſiaſtick Peeres of his Kingdomes, to follow ſo worthy & ſupereminent an example, in cauſing all Theologicall doctrines in this our renowned Church, to be confirmed by cleare and demonſtratiue arguments, iuſtificable by all the rules of ſound reaſon, and the ſophiſmes oppoſed againſt them, reduced to the elenches, as in part they haue bin already by that famous late publike Profeſſor in *Cambridge*, Doctor *Whitaker*. And if worthy enſamples of famous men of their own ranke be not to be neglected herein, haue they not to be their Precedents the ſingular Patrons of the Chriſtian Faith, that liued in the Primitiue Church, that penned their learned Apologies, and deliuered them vp into the hands euen of the Heatheniſh perſecuting Emperours?

And albeit that reprobate *Iulian* did ſay of theſe A-

pologies, I haue read them, vnderstood them, and despised them: yet the learned Bishops were not dismaide therewith, but gaue him this answere; thou hast read thē perhaps, but thou hast not vnderstood them; for if thou hast vnderstood them, thou wouldst not haue despised them.

Zozom. l. 5. c. 18.

And verily whereas the vpholders of the Kingdome of Antichrist come with strong delusion, and with all deceiuablenes of vnrighteousnesse, why should not all such as are set in the defence of the Gospell of Christ, striue earnestly, as the Apostle St *Iude* exhorteth, for the maintenance of the Faith which was once giuen to the Saints? yea, why should they not striue for truth euen vnto death and defend Iustice for life, seeing if they doe so, they shall haue God to fight for them against their enemies? *Meroz* hath a double curse for omitting this duty, and *Iael* hath a double blessing for performing the same, pronounced by an Angell of God from Heauen. Curse yee *Meroz*, said the Angell of the Lord, curse the inhabitants thereof, because they came not out to helpe the Lord; to helpe the Lord against the mighty. *Iael* the wife of *Heber* the Kenite, shalbe blessed aboue other women dwelling in tents: for she put her hand to the naile, & her right hand to the workemans hammer; with the hammer smote she *Sisera*, yea she smote off his head, after that she had woũded and pierced his temples.

Iude 4.

Ecc 4.28.

Iud. 5.22.

So let the words of the wise, which are like goads and like nailes fastned by the masters of the assemblies which are giuen by one Pastour, bee as it were driuen into the heads of all spirituall *Siseraes*, that all Heresie and Idolatry may be pierced and wounded, and in the end vtterly destroyed. And so now also let all thine enemies perish

Eccl. 12.11.

O Lord, and let all that loue thee and thy Truth, be as the Sun when he riſeth in his might.

And let all true Chriſtian hearted Engliſhmen continually pray, that the Sunne of righteouſneſſe would neuer goe down vnder the Horizon of this our Church of great *Brittaine*; but that he would alwayes ſhine ouer it by the bright beames of his glorious Goſpell; and bleſſe it with the heauenly influence of his holy Spirit, holding ſtill the ſtarres thereof in his right hand, and preſeruing the Candle of his Word in the Candleſticke thereof vnto the world's end.

Thine in the Lord

IOHN TERRY.

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THE QVÆSTIONS THAT are handled in the firſt part of this Treatiſe.

1 *The Goſpell is the onely proper and immediate cauſe of true faith and loue, and of all other ſpirituall graces, and not miracles, nor temporall bleſſings, or corrections, nor the holy liues and comfortable deaths of the deareſt ſeruants of God, nor the authority of the Magiſtrate, nor the wiſdome of the Law of God, & therefore much leſſe the reaſon of the naturall man.*

2 *The Word and Sacraments doe not profit, vnleſſe the ſenſe and vſe of either, be rightly conceiued and vnderſtood,*

3 *The meanes whereby wee are to come to the right vnderſtanding of the word of God is the light of true reaſon. For the opening of the truth whereof theſe poſitions following are explained.*

1 *All quæſtions humane and diuine are to be determined by the rules of right reaſon.*

2 *The teſtimony of no author humane or diuine is further to bee approued, then as it agreeth with the grounds of true reaſon.*

3 *The holy Scriptures doe teach and demonſtrate the greateſt myſteries of godlineſſe by arguments and reaſons.*

4 *The Law and the Goſpell are founded vpon moſt forcible*

cible reasons: yea, the permission of the fall of Adam *by transgressing the Law of God, being the occasion of mans recouery which is openened in the Gospell, is grounded vpon most forcible reasons.*

5 *The Professors of euery Religion, alleage reasons for the iustifying of their seuerall deuotions.*

6 *The soundnes and substance, and as it were the very quintessence of all diuine reason is most plentifully to be found in the canonicall Scriptures.*

7 *No truth in Philosophy is contrary to any truth in Diuinity.*

8 *Testimonies may be taken out of Philosophy, to giue witnesse vnto truths in Diuinity; and reasons may be produced out of the booke of Nature, to open and cleare the doctrines of the booke of Grace.*

9 *Where there is no reason apprehended that may perswade to Faith, there ordinarily is no Faith.*

10 *Where there is a clearer apprehension of the reasons that perswade to Faith, there is the more setled assent, and the stronger Faith.*

11 *The doctrines of Faith, and Godlines, are often repeated, and the reasons and motions that perswade thereunto, are inculcated and vrged again & again in the Bookes of the Old and New Testament: that we may thereby vnderstand that the clearer & fuller apprehension of them, doe beget a clearer and fuller Faith.*

12 *Wee may by supernaturall reason ascend aboue the reach of naturall reason.*

13 *That Faith is not the best and strongest that hath the lesse number of reasons, and the lesse perspicuous arguments to stay it vp, but rather that which hath*

the

the greater number, and the more perspicuous.

4 *Saving Faith is diuine wisdome, or a certaine knowledge, and a setled assent & adhærence to all diuine verities necessary to saluation, & especially to the Couenant of grace, as to the meanes of the highest happines, and the chiefest good.*

5 *A sauing Faith is alwaies accompanied with all other sanctifying graces, as being the fruitfull mother, & tender nurse of them all.*

6 *The Christian Faith only doth giue vndeceiuable assurance of the loue of God, & of æternall happines obtained thereby to all the sincere embracers thereof.*

7 *The dignity and vtility of Faith, and the difficulty of obtaining and encreasing the same.*

THE QVÆSTIONS THAT ARE handled in the second part which are declared by arguments taken from all the Topick places.

Quæstions handled by argumente drawn from the efficient Cause.

The Church is not alwayes glorious & notorious, as a Citty set vpon a high hill.

All the workes of the most holy in this life are stained with sinne.

The ignorance and not the knowledge of holy Scripture, is the cause of all errours and sinnes.

From

From the materiall Cauſe.

- *Not the ſufferings and righteouſnes of any meere man, but onely of our moſt bleſſed Sauiour, both God and Man, are of ſufficient worthines to ſatisfie for ſinne, or to purchaſe the inheritance of the kingdome of Heauen.*
- *The Bread and Wine in the Euchariſt are not tranſubſtantiated into the very Body & Bloood of Chriſt.*
- *The righteouſnes preſcribed in the Law deliuered by Moſes, is that true righteouſnes whereby we are iuſtified before God, and not that righteouſnes which is ſaid to be obtained by the vndertaking of Popiſh vowes.*

From the formall cauſe.

- *We are not iuſtified by thoſe workes of righteouſneſſe commanded in the Law which are wrought by our ſelues, but for thoſe which were done by our Sauiour Chriſt in his owne perſon for vs, and are made ours by the Lord's gracious imputation.*
- *The forme and manner to attaine to true ſanctification, is not to receiue the holy word of God, and the Sacraments, onely with our bodily ſenſes; but rather with the powers of our Soules: nor to trauaile farre and neare on pilgrimage to ſee and kiſſe holy Reliques, but to ſee and touch holy things, by the inward powers of our mindes, which are the proper ſubiects of ſanctification.*

From the finall cauſe.

- *Saluation and eternall life is from our bleſſed Sauiour, and not from any other perſon or thing.*
- *The outward Elements in the Euchariſt are not Bread and Wine in ſhew, but in ſubſtance.*
- *There is no miraculous turning of Bread & Wine in the Euchariſt into the very Body and Blood of Chriſt, nor any other the like miracle.*
- *Iuſtification is by faith alone, & not by faith and workes ioyned together in that worke.*
- *The faithfull after this life are not puniſhed in the fire of Purgatory.*

From the effects.

- *The carnall eating of Chriſt's Body is nothing auaileable to eternall life, but only the ſpirituall eating thereof by faith.*
- *Concupiſcence is ſinne euen in the Regenerate.*
- *The workes of God reuealed in the Scriptures doe manifeſtly declare them to bee the word of God, eſpecially the worke of Regeneration, wrought by the wiſe and powerfull doctrine thereof in the hearts of all the ſincere embracers of the ſame: and therefore they are not to be receiued for ſuch, only vpon the teſtimony of the Church.*
- *The Soule of our Sauiour Chriſt deſcended locally into hell.*

From the Subiect.

Fasting or any outward thing doth not sanctifie any, but only the inward graces of the spirit, and such things as doe breed & strengthen the same.

There is no such place appointed for the faithfull as Purgatory is faigned to be.

Christ is not corporally in the Eucharist, but only in Heauen.

The City of Rome is the mysticall Babylon, and the titulary Catholick Roman Church, is the certaine seat of the great Antichrist of the latter times.

From the adiuncts.

The Word of God rightly vnderstood, doth giue credit to it's selfe, and doth cause it selfe to bee beleeued and embraced as the word of God, for the excellency of the diuine doctrine contained therein; and not only for the bare testimony of the Church.

Kneeling is the fittest gesture of the body at the reuerent receiuing of the holy Eucharist.

Holines doth not consist in vowing to abstain from riches, meates, and marriages, but rather in the holy and lawfull vse of them.

The Body of Christ is at one time but in one place.

Christ's Body and Blood ought not, and in truth cannot bee often offered vp to God by the Masse Priests as a propitiatory sacrifice for the sinnes of quicke and dead.

- *Chriſt's fleſh is not eaten with our bodily mouthes.*
- *It is a property only belonging to God to forgiue ſinne.*
- Enoch *and* Elias *cannot come in their owne perſons to reſiſt Antichriſt, and to be ſlain of him.*

Frõ things that be diuerſe.

- *Regeneration is not wrought by the power of free-will, but by the operation of the ſpirit of God.*
- *None are elected for foreſeene workes.*

Frõ things that be contrary.

- *A true faith is not ſeated in that ſoule where infidelity raigneth, or any other ſinne.*
- *Saluation is not merited by our own workes.*

Frõ things that bee oppoſite priuatiuely.

- *The naturall man hath no free will to that which is religiouſly good.*

Frõ things depending vpon relation.

- *No diuine worſhip or ſeruice is to be giuen to any Angell or Saint.*

Frõ things that haue the ſame proportion of reaſon.

- *The faithfull are made righteous before God by the righteouſnes of Chriſt imputed vnto them.*
- *The faithfull may aſwell know themſelues to be endued with true loue, as with true faith.*
- *The Cup in the Euchariſt is not to bee taken away from the Lords people.*
- *The paines of Popiſh pennance, or Purgatory, cannot be ſatisfactory for the leaſt ſinne.*

Matri-

Matrimony is lawfull for the ministers of the Gospell.

The nailes and speare wherewith our blessed Sauiours most precious Body was tormented grieuously, are not to bee worshipped with diuine worship.

Frō things that haue the greater proportion of reason.

The sinnes of the faithfull shall not be punished in the fire of Purgatory.

The Sacraments be not instruments of grace, vnlesse their vses be rightly vnderstood.

Images are not to be worshipped with diuine worship.

The word of God is not to be read vnto the simple people in a strange tongue.

In all matters that concerne the diuine worship and seruice of God, no doctrine is to be receiued, which is not warranted by the authority of the Canonicall Scripture.

The naturall man hath no free will to that which is religiously good.

Not the suffering, much lesse the vowing of voluntary pouerty is the way to perfection.

The people ought to be able to discerne the doctrine of their teachers.

Our whole iustification is by the free & vndeserued mercy of God in Christ.

The going on pilgrimage to visit the reliches of the Saints doth not sanctifie.

The faithfull haue the assurance of their owne saluation giuen vnto them.

Frō things that haue the lesse proportion of reason.

The least sinnes are mortall and damnable.
All things necessary to saluation are plainly deliuered in the Bookes of the Canonicall Scriptures.
The faithfull embrace the Scriptures as the word of God for it selfe, & not only for the testimony of the Church.
The naturall man hath no free will to that which is religiously good.
No man can make satisfaction to God for any one sinne.
The people ought not to embrace the doctrine of their teachers without tryall.
The faithfull are saued by their owne faith, & not by the faith & works of any other.
God did predestinate before all worlds some to eternall saluation in Christ Iesus, and others to eternall damnation through their owne sinnes.

Frō things that be vnlike.

No image ought to be made to represent the Diuine Maiesty.
All the workes of Infidels are sinnes.

Frō things that bee like.

The true seruants of God doe know themselues to be the true seruants of God,
God giueth saluation in Christ, and not in another.
Vngodly Hypocrites are no true members of the Church of Christ.
The testimony of God deliuered in the Canonicall Scripture, and not receiued by bare tra-

tradition, is the sure euidence & ground of truth.

The doctrine of the Romish Church is a prouocation to sinne, and not the doctrine of the Churches that professe the Gospell.

Popish pennance and Purgatory are contrary to the Article of the Creed, I beleeue the remission of sinnes.

Frō such things as be coniugates.

Iury is not to be esteemed an holy land.

The will of man is not by nature free in things concerning God.

All the faithfull are Saints.

The Bishop of Rome is not the vniuersall pastour of the whole Church.

The Lawes of God only bind the conscience.

True Religion bindeth only to the obseruation of such things as are commanded by God: whereas superstition bindeth to the obseruation of such things as are beside and aboue the former.

From the etymology or interpretation of the name.

The Laity ought to haue liberty daily to read the holy Scriptures.

The faithfull themselues, and also their Churches ought to be dedicated only to God.

The faithfull know their own Faith, repentance, and loue, and their saluation in Christ Iesus.

An implicite, that is, a blinded and a folded vp Faith, is not the true Christian Faith.

The breaking of a Popish vow is no sinne.

The

The Monkes as they now demeane themselues, are not true Monkes.

All the faithfull are saued by the meere mercy of God in Christ.

From the definition or description of a thing.

The faithfull haue assurance, both of the Lords good will and loue towards themselues; and also of their own sincere faith and true loue towards God.

The bare testimony of the Church cannot make sufficiently knowne any doctrine of Faith.

A Bishop may be a ciuill Magistrate.

From the diuision of a thing.

The signe of the Crosse is not a thing absolutely euill, but may lawfully bee vsed at the administration of Baptisme.

From the whole to the parts, or frō the generll to the speciall.

Matrimony is lawfull for the Clergy euen after the vow of single life.

All Ecclesiasticall persons aswell as secular, ought to be subiect to the ciuill Magistrate.

It doth belong to the ciuill Magistrate, in his owne dominions to command all such things to be obserued of all his subiects, as concerne the diuine worship and seruice of God, and therein he hath the highest authority.

The naturall man hath no free will to that which is religiously good.

From the parts to the whole, or from the ſpeciall to the general.
- *The Church of Rome giueth diuine honour to Angels and Saints.*
- *There are no perſons appointed by God for Popiſh Purgatory.*

Frō diuine & humane teſtimonies.
- *The miracles and doctrine of the Church of Rome are fabulous and falſe euen by the teſtimonies of*
  - *her own*
    - *vulgar people.*
    - *Learned writers.*
  - *the*
    - *ancient Fathers.*
    - *Canonicall Scriptures.*

D CHAP.

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THEOLOGICALL LOGICKE.

CHAP. I.

QVAEST. I.

1 *The Goſpell is the only proper and immediate inſtrumentall cauſe of our converſion to God, and of our faith and loue, and of all other ſpirituall graces; and not miracles, nor the holy liues, and comfortable deathes of the deareſt ſeruants of God, nor temporall bleſſings or corrections, nor the authority of the Magiſtrate, nor the wiſdome of the Law of God, and therefore much leſſe the reaſon of the naturall man.*

THe Goſpell is the proper and immediate inſtrument whereby God doth open our eyes, and turne vs from darknes to light; and from the power of Satan, to God; and doth free vs from the bondage of ſinne, and doth beget vs againe, and renew vs into his owne Image, from glory to glory, as by the Spirit of God. Faith commeth by the Goſpell: For what can giue vs a faithfull aſſurance of Gods loue, but ſuch a pledge thereof as is giuen vs in the Goſpell? Loue is wrought by the

Acts 26.18. Ioh.8.32. 1 Pet.2.23. 2 Cor.3.18. Rom.10.17. 1 Ioh.4.19.

Matth.5.47 Gospell displaying Gods loue. For if we loue them that loue vs, what singular thing doe we? Doe not the Publicanes euen the same?

Mar 1.15. So repentance is wrought by the Gospell, and a godly sorrow for our diuelish sinnes: For what can make vs truely sorrowfull for offending so good & so gracious a God, and carefull from the very heart to cease from sinne, and to follow righteousnes; if the grieuous agony, and dreadfull death of our 1.Pet.4.1. blessed Sauiour endured for our sinnes, being reuealed in the Ioh.12.32. Gospell, cannot effect the same?

Verily *Iohn the Baptist* giuing the knowledge of saluation vnto the people for the remission of their sinnes, through the Luc.1.16. tender mercy of God, whereby the day spring from an high hath visited vs, did turne many of the children of Israel vnto the Lord their God. So the Apostles going out into the whole world, and preaching the Gospell to euery creature, did cast down holdes and imaginations, and euery high thing that was 2 Cor.10.4. exalted against the knowledge of God, and brought into captiuity euery thought to the obedience of Christ, and so conuerted the whole world vnto God. Isa.2.2.

But as for miracles, the holy liues, and comfortable deathes of the deerest seruants of God, the Lord's temporall blessings and corrections, the wisdome of the Law of God, and the best reason of the naturall man, all and euery of these may bee as good preparatiues to cause vs more readily to receiue the Physicke of our soules: but the instructions of the wholesome doctrines of the Gospell of Christ are the only right Physicke, and the most soueraigne confections that are able to recouer our Ier.46.11. spirituall health and life: For if we liue an holy and an heauenly Gal.2.20. life, we liue so by the faith of the sonne of God, who hath loued vs, and hath giuen himselfe for vs: the which faith is wrought by the Gospell.

The former may be some impellent occasions to induce such as are not yet effectually called, to giue an attentiue eare to the most wholesome doctrines of the Gospell of Christ, and to moue such as are effectually called already, to hearken more readily and reuerently then before they haue done. But they are

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no helpes to the Gospell it selfe for the working out of the conversion of any. Because this word of Christ is not rightly receiued, nor doth worke in any one effectually, but where it is receiued for it's own sake. 1 Thess.2.13

And verily concerning the power of miracles and of the Church, which is a multitude of such as professe the truth, they are not able to convert an Infidell, but to prepare him, & make him ready to embrace the Gospell, which is the power of God to saluation to all that believe. Men (saith S. *Austin*) that are not yet able to discerne the heauenly truth, that they may bee lifted vp to it, and suffer themselues to be purged from their impurity, hindring them from it, haue the benefit of direction of authority, which standeth vpon two things; whereof the one is the greatnes of miracles and wondrous workes done, the other is the multitude of such as beleeue. Verily God would haue all men saued, and come thereto by the knowledge of the truth. But this knowledge of the truth is learned out of the Gospel, the word of truth. And therefore did the Lord cause so many strange signes and wonders to be done by the first publishers and preachers thereof, that the doctrine of the same might bee embraced as diuine and heauenly, whereunto the Lord himselfe did giue such testimony.

Rom.1.16
Aug. de utilitate credendi.c.16
1 Tim.2.4
Ioh.8.32
Col.1.5
Marc.16.20.
Hab.2.4.

For the which purpose also the Lord caused so many diuine graces to shine in the liues, and such admirable courage and comfort in the deathes, of such as were the first Martyrs and Confessors in the Primitiue Church, that that doctrine might be receiued as diuine & heauenly, which wrought such diuine and heauenly effects. The which were so euident and apparent, that the very enemy was forced to giue testimony thereto with these or the like words: *These be they which speake as they liue, and liue as they speake; this is assuredly an holy profession, which bringeth forth such an holy conuersation; this is a ioyfull & comfortable faith, which breedeth such ioy and comfort amidst the very terrours of death. O vndoubtedly great is the God of the Christians.* Their light did so shine before men, that they seeing their good workes, did glorifie God the Author thereof. Mat.5.16.

So likewise why doth the Lord sometimes cause the sweet

dewes of his temporall blessings to distill downe vpon his beloued Vineyard, and sometimes againe smite it with the sharpe stormes of his cotrections, but that thereby he might prepare it to yeeld a fruitfull and a plentifull Vintage? And why doth he suffer the Field of his Church sometimes to lye ley and vnbrcken vp, and to be at rest, and againe at another time doth breake it vp, and fallow it; but that he might make it fitter to receiue and nourish the Lord's seed, and in the end yeeld a better harueſt?

Yea as a wise and prudent Schoolemaster dealeth with his young and tender Scholler, sometimes speaking him faire, and giuing him an apple or a fig, that so he may winne him vnto his will, and sometimes not only threatneth him, but vseth also the rod, that so he may force and compell him thereunto; so dealeth Christ our heauenly Master and Teacher, with vs his dull disciples and Schollers, sometimes seeking to allure vs with a liberall largesse of his temporall blessings, carefully to hearken to the holy instructions of his Word; and sometimes seeking to compell vs thereto by his sharpe corrections; the which yet are neither our Schoole, nor our Schoolemaster, but the rod rather in our Schoolemasters hand. The Church is our Schoolehouse, and Christ himselfe is our Schoolmaster; and the Bible is the Booke whereby we be taught: corrections are the rod in Christs hands, whereby we are forced to giue an attentiue eare to the instructions of his word, by the which we are made wise and learned Christians.

Psal.106.45
Luc.14.23

Prosperity ordinarily breedeth security, and choaketh the good seed, and maketh it vnfruitfull. So aduersity maketh many to murmure against God, and to stop their eares against all good admonitions; yea, it maketh a wise man mad, as it may appeare by holy *Iob* and *Ieremie*, who were thereby occasioned euen to curse the day of their nativity. And therefore it is a speciall blessing of God, when by prosperity we are stirred vp to thankfulnes, and by aduersity to repentance, and to take better heed to the wholesome instructions of God's most holy word. Blessed is the man (said *Dauid*) whom thou chastnest, O Lord, and teachest in thy Law, that thou maist giue him patience in time

Mar.13.22.
Exod.6.9.
Eccle.7.9
Iob.3.3.
Ier.15.10.

Psal.94.12.

time of adverſity, vntill the pit be digged for the vngodly.

And verily when in our aduerſity the Lord doth teach vs out of his Word the vſe and end of afflictions, and maketh vs ſeriouſly to lay it to our hearts, then is our adverſity made profitable vnto vs by the bleſſing of God. I heard *Ephraim* (ſaith the Prophet) lamenting thus; Thou haſt corrected me, and I was chaſtiſed as an vntamed Calfe, convert thou me, and I ſhalbe converted, for thou art the Lord my God. Surely after I converted, I repented; and after I was inſtructed, I ſmote vpon my thigh. In which words we may perceiue that corrections of themſelues cauſe the profeſſed ſeruants of God to kicke with the heele, and that vntill God by his word inſtruct them, they are not effectually moued by their corrections vnto repentance and amendment of life. Wherefore when the Lord openeth the eares of any of his Seruants by their corrections, it is by ſending vnto them a Meſſenger one of a thouſand to declare vnto them the Lord's moſt exact righteouſnes and ſeuerity euen againſt the ſinne of his Elect, which cannot be ſatisfied for the ſame but by the precious Bloud of their Sauior Chriſt, that thereby they might be brought to Faith and Repentance. For then will the Lord haue mercy vpon them, and ſay, Deliuer them, that they goe not downe into the pit; for I haue receiued a reconciliation. Ier. 31. 18. Iob 33. 24.

So then it is ſtill the power of the Goſpell of Chriſt, ſounding in the mouthes of his faithfull Miniſters, that is able to worke the converſion of a ſinner: afflictions may cauſe vs more carefully to giue attendance to the Word, as in like manner may paines & penalties inflicted by the Magiſtrates, which are the Lord's Lieutenants, ordained to this purpoſe, that they ſhould by their penall ſtatutes euen force their ſubiects to harken diligently to the commandements of God.

Not that any can be forced to faith and repentance by any manner of penalty or paine whatſoeuer, but by inforcements they may be driuen to come to the Aſſemblies of the Saints, where the Fiſhers of men caſt out the net of the Goſpell, that at one time or other they may be brought within the compaſſe thereof, and ſo may be taken vp into *Noah's* Arke. So then ſtill

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it is the net of the Gospell, and the hooke of the Word, whereby men are taken and brought vnto God: afflictions sent of God, and penalties inflicted by the Magistrates, are but the baites to make some bite at this hooke, and poles to make them come within the compasse of this net.

Nay this worke of a mans vnfained conuersion to God, cannot be wrought by the terrours of the Law of God. For the spirit whereby we are begotten againe, and made the children of God, is not receiued by the preaching of the Law, but by the hearing of faith. The Law is the letter that condemneth and killeth, causing a sinner to flie from God, as from an angry and offended Iudge. The Gospell is the ministery of righteousnesse and life, reuealing the light of God's countenance shining in Christ, and opening his Fatherly affection and loue, whereby he draweth his Elect vnto him.

Gal.3.2. 2.Cor.3.6. Hos.11.4.

The most that the Law of God can effect either by the æquity of the holy precepts thereof, or by the seuerity of the threatnings denounced therein, is happily for a time to stay sin, vndoubtedly it hath not power enough to slay it: it may stop for a while the current of sin, & cut down some of the boughs thereof, but it cannot empty the fountaine of sin, nor pluck it vp by the very rootes.

Much lesse can humane wisdome worke the reformation of sinfull men, it may make them perhaps couer their sinnes, but cannot enable them to cast out their inbred corruptions. The vttermost it can work (as *Lactantius* testifieth) is to driue corruption inward, and to make it hide it selfe for a while; but by making men outward conformitans, it maketh them in truth no better then dissembling hypocrites.

Humana sapientia, ut plurimum efficiat, non abscindit vitia, sed abscondit. Lact. Inst.l.3.c.26.

For the reason and the wisedome of the naturall man could not finde out many particular transgressions committed against the Law of God, nor sound the depth of his iudgments, much lesse could it reach to the height of his mercies, and the most strange and incredible expiation that the Lord appointed for sinne. This Mystery required a supernaturall reuelation, and could not be reuealed but by the doctrin of the Gospel. Wherefore when the world by her wisedome, knew not God in the wise-

wisedome of God, it pleased God by the foolishnesse of preaching, to saue them that beleiue. For the Gospell is the powerfull voice of our great Shepheard, whereby he calleth and recalleth all his wandring sheepe, and bringeth them home to his owne fold. The Gospell is the banner of Christ, whereby hee bringeth back his fugitiue souldiers, and draweth them to his owne colours. The Gospell is the net which plucketh vs vp out of the Sea of our sinnes, and pulleth vs into Christ's ship, and wafteth vs along to the safe hauen of our euerlasting happines in the Kingdome of Heauen. The Gospell is that voyce of Christ that raiseth vs vp out of the death of sinne, to the life of righteousnesse; yea it is that *aqua vitæ*, that water of life that worketh in vs an holy life, and quickneth vs to euerlasting life.

1 Cor.1.21, Ioh.10.3. Can.2.4. Mar.1.17. Ioh.6.25. Ioh.4.14

The Gospell is that Zephyrus, that life-breathing winde that blowing vpon Christ's Garden, causeth the spices thereof to flow out. The Gospell hath in it those sweet deawes and showers, which dropping down vpon the dry grounds of our hearts, causeth them to yeeld a plentifull harueſt: The doctrines of the Gospel are those good sciences, that being grafted in our hearts, make vs to become fruitfull trees, meete to be planted in the Paradise of God. Lastly, the Gospell is that spirituall and heauenly enchantment, that doth metamorphise and transforme vs, being as beasts in qualities and conditions, into the qualities & conditiõs of men;, yea of holy & sanctified men. For in it is drawn forth such a liuely picture of our own vilenes, and of the excellencie of the Lord, and of the strangenes of the remedy, making manifest the greatnes of the malady, that therein we all beholding as in a mirrour, the glory of God with open face, are changed into the same Image from glory to glory, as by the spirit of God: Being thereby auerted from our selues, & conuerted to God; weaned from our selues, and won to God: forced to leaue our selues, and to cleaue to God; yea to loath our selues, and to loue God. Wherefore let Iew and Gentile, and whatsoeuer Heretickes preach only, or at least principally the Law of *Moses*, or the Law of nature and Nations, because they acknowledge not the imputed righteo-

Cant.4.16. Deut.32.2. Iac.1.21. Isai P1.6. 2 Cor.3.18, 2 Cor.5.14.

ouſnes of Chriſt Ieſus, which is publiſhed in the Goſpell, but looke to be ſaued by their own workes. But let the miniſters
Mar.16.15. of Chriſt, which are the Miniſters of the Goſpell, preach the Goſpell to euery creature, following herein not only the commandement, but alſo the example of their heauenly Lord and Maſter, who teſtifieth of himſelfe on this manner, ſaying; The
Luc.4 18. Spirit of the Lord is vpon me, becauſe he hath anointed mee, that I ſhould preach the Goſpell to the poore he hath ſent me.
Rom.10.15 And verily not only bleſſed are the feet of them that bring glad tidings of thoſe good things that God giueth to his by
Mat.13.16. the preaching of the Goſpell, but alſo bleſſed are the eares of all ſuch as reuerently and religiouſly hearken thereunto, ſeeing
Rom 3 2. thereby they attaine this high priuiledge to be made the Elect
Eph.2.3. and choſen people of God: For by nature all being borne in ſinne, the children of wrath, and inheritours of deſtruction; by preaching and hearing of the powerfull doctrine of the Goſpell, ſuch as are of the number of the Elect and choſen people of God are borne againe, as by an immortall ſeed, & are made
1 Pet.1.23. the children of God, and inheritours of the Kingdome of Heauen.

CHAP. II.

QVAEST. 2.

The Word and the Sacraments doe not profite, vnleſſe the ſenſe and vſe of either be rightly apprehended and vnderſtood.

THe power and efficacy of things, conſiſteth not in the letters and wordes wherein they are expreſſed, but in the things themſelues, being rightly applied to thoſe vſes whereunto they are ordained by God. To aſcribe an operatiue and working power to bare letters or words, hath bin condemned by all wiſe and religious perſons, not only in ſuch as haue bin bewitched with diueliſh ſorceries, but alſo in ſuch as haue bin blin-

blinded with groſſe and palpable ſuperſtition. The ſeuen ſons of one *Scæua* a Prieſt, are branded with the note of æternall infamy, for that they tooke vpon them to name ouer them that had euill ſpirits, the name of the Lord IESVS, ſaying, We adiure you by IESVS whom *Paul* preacheth. Acts 19.13.

As the Scribes and Phariſees are condemned of groſſe and palpable ſuperſtition, for that they did aſcribe a ſanctifying power vnto the Law of God, written vpon their garments. They did not vnderſtand (ſaith S. *Ierome*) that theſe things are to be carried in their hearts, and not on their bodies, ſeeing Libraries and cheſts haue the bookes, but not the knowledge of God. The like (ſaith he) doe euen now ſuperſtitious women amongſt vs, who haue a zeale of God, but not according to knowledge, in little Goſpels, and in the wood of the Croſſe, and in other things of the like nature. Mat. 23.5. *Ierom in Mat. c. 23.*

Neither was this ſuperſtition found only among ſome ſilly women, but alſo among ſome of the Prieſts whom S. *Chryſoſtome* ſharply taxeth, ſaying; Tell me thou doating Prieſt, is not the Goſpell daily read and heard of men in the Church? Whom then it doth not profit, being receiued by the eares, can it ſaue being hanged about their necks? For wherein conſiſteth the vertue of the Goſpell? In the formes of the letters, or in the vnderſtanding of the ſenſe? If in the figures, then doſt thou wel to hang it about thy necke: but if in the vnderſtanding, then would it doe the more good being placed in thine heart, then hanged about thy necke. *Chryſ. in Mat. hom. 43.*

Neither haue the Sacraments, which are viſible words, any ſupernaturall grace annexed to the outward Elements, but as they repreſent vnto the mind an inviſible grace, and ſhadow out and ſuggeſt diuine things to the vnderſtanding, thatſo they may be viewed and reviewed againe and againe; and that they being once rightly apprehended, may be ſtil apprehended better and better. How is it (ſaith S. *Auſtin*) that water doth touch the body, and cleanſe the ſoule, but by the means of the word? And that not becauſe it is pronounced with the tongue, but beleeued by the heart, the right vſe of the ſacred ſigne, being ſo conceiued, as it is opened and taught in the word. *Aug. in Ioh. hom 89.* 1 Cor. 11.29. *Aug. in Ioh. hom. 80.* *Verba ſunt ſigna rerum.*

Sacramentum eſt viſibile ſignũ inviſibilis gratię. Aug. de doct. Chriſtian l.4.c.8

And verily to what end were both Words and Sacraments ordained, but that they being ſignes of things, they might open vnto vs the things whereof they are ſignes? Inſomuch (as S. *Auſtin* ſaith) it skilleth not how poliſhed the tongue bee that we ſpeake in, but how fit it be to make manifeſt our minde and meaning. For that as a wooden key may ſteed vs more then a key of gold, if it be more fit to open that which is ſhut; ſo a baſe and ſimple language may doe vs more good then a learned and poliſhed, if that it make knowne vnto vs that which was vnknowne. And therefore the diuine ſeruice of God that is to be performed by the people of God, is to bee deliuered in their vulgar tongue, that they may vnderſtand what they doe.

The which thing is ſo behoofull and neceſſary, that the Apoſtle commanded, that ſuch as vttered diuine myſteries in ſtrange tongues, which were giuen euen by the miraculous operation of the Holy Ghoſt, ſhould keep ſilence in the Church, vnleſſe the meaning of the ſpeech were preſently expounded, that ſo the hearers might receiue edification thereby. For all things in the Church ought to be done to edification, and no word ought eſpecially there to be uttered idly or in vaine. And therefore whereas wordes vttered in an vnknowne language are without profit and vaine, they are not to be vttered in the Church of God. Yea albeit the words themſelues be vnderſtood, yet if the ſenſe and meaning of them be not rightly conceiued, they are (as our Sauiour ſaith) as ſeed ſowne by the high way ſide, which can yeeld no manner of fruit.

1 Cor.14.28.

Iſai 45.9

Legere & non intelligere eſt negligere.

Mat.13.9.

And verily as not the words, but the meaning of the Law is the Law; ſo not the words, but the meaning of the Goſpell of Chriſt, is the Goſpell of Chriſt. The Scripture (ſaith S. *Ierome*) conſiſteth not in the reading, but in the vnderſtanding. And againe (ſaith he) let vs not thinke that the Goſpell conſiſteth in the words of the Scriptures, but in the ſenſe, not in the outward ſhew, but in the marrow; not in the leaues of the language, but in the root of the reaſon.

Hier. adverſ. Luciferianos. Hier. in cap.1. ep. ad Gal.

Wherefore *Chryſoſtome's* aduiſe is very behoofull, that wee ſhould diligently watch, or rather (ſaith he) we haue need of the grace of God, that we inſiſt not vpon the bare words, ſeeing

Chryſ. in Iob. hom.39

ing thereby heretickes fall into errour. For as the right ſenſe of the Word of God, maketh it to be the true Word of God; ſo a wrong ſenſe forged by man, maketh it to be the word of man: yea a curſed gloze thereof, made by the ſuggeſtion of that curſed ſerpent Satan, cleane corrupteth the Text, and maketh that which in the ſyllables and words is the very Word of God, to be in the corrupt ſenſe, the very word of the Diuell.

And therefore ſuch as be carefull not to fall into errour, nor to turne the Word of God into the Word of the Diuell, muſt (as *Tertullian* aduiſeth) exerciſe themſelues to the ſenſe of the matter, and not to the ſound of the words. Yea if they will receiue any profit at all by the Word of God, they muſt giue all diligence, that they may attaine to the right ſenſe and vnderſtanding of the ſame. For the word profiteth not vnleſſe it bee mixed with Faith. Now a right faith ſtandeth vpon a true vnderſtanding of that we beleeue. For we cannot giue a right aſſent of faith to that which we doe not rightly vnderſtand. And therefore the weaker or ſtronger our apprehenſion of the myſteries of the Word of God is, the weaker or ſtronger is our Faith; As it appeareth in the very Apoſtles themſelues, who liuing with Chriſt himſelfe, and being oft taught by him the myſteries of godlines, yet were a long time very weake in Faith, for that they were very weake in knowledge. But when our bleſſed Sauiour after his reſurrection had opened their minds, and had made them to vnderſtand the ſenſe of the Scriptures, then they attained to a greater meaſure of Faith. For growth in the right knowledge of the word of grace, doth bring with it growth in grace it ſelfe.

Tertul. aduerſ. Prax.

Heb. 4. 2.

Luc. 24. 45

2 Pet. 3. 18.

Wherefore it is no meane mercy, when God doth beſtow vpon any perſons, the true and certaine knowledge of the myſteries of the Kingdome of God, ſeeing it is a ſure ſigne that he hath admitted all ſuch into the couenant of grace, in whoſe hearts hee hath written his holy Lawes, by giuing them the right vnderſtanding of them. For the ſoule of man is as a Table board, or as a regiſter or a booke of records: and the firme conceiuing of a thing in the minde, and the ſure laying vp thereof

Mat. 13. 11.

Ier. 31. 31.
2 Cor. 3. 3.
Prou. 7. 3.
Apoc. 20. 12

in the memory, is as the drawing or grauing in a Table board, or as the writing of it in a booke of record. And therfore when the diuine doctrine of the Word of God is rightly apprehended by our vnderstanding, and firmely layed vp and settled in our memory, it is (as it were) printed and grauen in our soules, & so doth thereby assure our Consciences, that wee are the beloued people of God. For giue in sincerity entertainment in the best roomes of thy soule to the Word of God, and thou dost withall giue entertainment to Christ. For Christ doth dwell in our hearts by Faith. He is not receiued and eaten with our bodily mouthes, becausse he is not our bodily food, but with the mouthes of our soules, when sweetly and profitably we lay vp in our memories, that his flesh was wounded and pierced for vs.

Ioh.14.23
Eph.3.17.

Aug. de doct. Christian. l.3. c.10.

Tertul. de resur. carnis.

So *Tertullian*: Christ is deuoured by hearing, chewed by vnderstanding, and digested by beleeuing. For reall things are not in our mindes by any corporall contiguity of their reall substances, but by a spirituall participation of them by their reall notions. Neither doe our Sacraments auouch a mingling of persons, or an vniting of substances, but after a spirituall and a mysticall manner. And therefore Christ's Body being not a bodily, but a ghostly food, is not receiued but by the powers of our soules, being indued with a true Faith.

Res non sunt in animis, sed rerum notiones.

Cyp. de cœna Dom.

Quicquid recipitur ad modum recipientis recipitur.

For the Lord doth bestow his seuerall gifts and blessings vpon his seuerall creatures, according vnto their seuerall natures and powers, whereby he hath made them capable therof, causing them all to moue, and to worke according to those powers and faculties wherewithall he hath indued them. Hee nourisheth nourishable things by their nourishing powers, & doth minister many comforts to his creatures that haue sense and motion, by causing them to apprehend the same by their sensitiue and motiue faculties. So likewise doth he bestow his gifts proper to men, which are reasonable creatures, by making them knowne vnto them by the discourse of reason, & by causing them to apprehend and embrace the same, by their vnderstandings and wils, which are the proper faculties of reasonable creatures.

As for example, the Lord worketh a care in many naturall men, to lead a ciuill and a righteous life, by causing them to apprehend and embrace those arguments and reasons which are of force to perswade to a ciuill and a righteous life. As in like manner hee openeth the hearts of such as he calleth to the estate of grace, by causing them carefully to attend to the diuine doctrines of the Word of grace. For the Spirit of God leadeth them not as blind men, which are led by their guides in the way, that they see not themselues, but he openeth their eyes, that they may turne from darknes to light, & from the power of Satan, to God; that they may receiue remission of sinnes, & inheritance among them that are sanctified by Faith in Christ. Acts 16.14. Acts 26.18.

Insomuch that the minds of the Faithfull are first sanctified by a true and right apprehension of the loue of God in Christ, made manifest vnto them by the light of the Gospell, and their wills are inflamed with a feruent desire to be partakers thereof before they be made the sincere Seruants of Christ. For (as *Austin* saith) God worketh our saluation in vs, not as in stones that haue no sense, or as in those creatures to whom he hath not given reason & will. For (as the same Father also teacheth elsewhere:) He that made thee without thee, doth not make thee Iust without thee. He made thee not knowing (*what was done vnto thee:*) but he maketh thee iust, being willing (*and witting to that worke which is wrought in thee.*) *Aug. de peccat. merit. & remiss. l. 2. cap. 3.* *Aug. hom. 15. de verb. Apost.*

There are two parts of your saluation or deliuerance from sinne; whereof the one is a deliuerance from the very being and bondage of sinne, and the other from the guilt and punishment thereof. Now albeit concerning our deliuerance from the guilt & punishment of sinne, our most mighty Sauiour hath performed that alone by himselfe, euen by the shedding of his owne most precious blood; yet concerning that other part which consisteth in the deliuerance from the being and bondage of sinne, he doth effect it by diuers meanes, set downe in his holy Word, whereby through the effectuall operation of his holy Spirit, he doth make his Elect desirous and willing to cast off the grieuous yoake of Satan, & to haue all their very thoughts brought vnto obedience to the commandements of God. Heb. 1.3. 1. Pet. 2.24. Isa 63.3 1 Cor. 1.13. Act. 20.28 1 Pet. 1.19

Where-

Dan.4.24. Wherefore it was not without cauſe that the Prophet *Daniel* exhorted *Nebuchadnezzar* to redeeme his ſins with righteouſnes, and his iniquities with mercy towards the poore, that ſo there might be an healing of his errour. For as hee that is ouercome of ſinne, is in bondage to ſinne; ſo he that breaketh the bonds of ſinne, and caſteth off the yoke thereof, may rightly be ſaid to redeeme, and to ſaue himſelfe from the ſame. Take heed (ſaith the Apoſtle to *Timothy*) to thy ſelfe, and to thy doctrine, and continue therein, for in ſo doing thou ſhalt ſaue thy ſelfe, and them that heare thee. Verily, as ſinne is the ſickneſs & death of the ſoule, ſo righteouſneſſe is the health and life thereof.

2 Pet. 2.19.

Redime te captum quam queas minimo.

1 Tim.4.16.

Contraria curãtur contrarijs. And therefore whereas contraries are cured by contraries, by righteonſnes our ſoules are cured of their ſinnes. As it is apparent by the words of *Daniel* before-mentioned; Redeeme thy ſinnes with righteouſnes, and thine iniquities with mercy towards the poore: loe let there be an healing of thine errour, by which words we are taught, that by righteouſnes our ſouls are healed of their ſinnes.

Luc.1.17. Wherefore all ſuch as hearken attentiuely to the doctrine of the Goſpell, and are thereby brought to faith and righteouſnes, whereby they are purged from their ſinnes, may rightly be

Phil.2.12. ſaid to worke out their owne ſaluation, & to redeeme and ſaue their owne ſoules; for that they are inſtruments vnder the grace of Chriſt, for the effecting of this ſo worthy a worke.

Eccl.7.27. And verily as the ignorance of the powerfull truths of the Goſpell, breedeth folly, and folly leadeth into all iniquity, and is the porter that openeth the doore to all impiety; ſo the true

2 Tim.3.15. knowledge of the myſteries of godlines breedeth wiſedome, & wiſedome deliuereth from the euill way, and from the man

Prov.2.10. that ſpeaketh froward things, and from them that leaue the

Prov.4.7. wayes of righteouſnes, to walke in the wayes of darknes, and ſo is an entrance and portall to piety, and to all other diuine vertues.

1 Cor.3.9
2 Cor.6.1
Phil.2.12. So then in the worke of regeneration & deliuerance from the being and bondage of ſinne, both the faithfull teacher of the Goſpell, and hearer alſo are co-workers with God, and

yet

yet hereof they are not to be proud. For what hast thou that thou hast not receiued? And if thou hast receiued it, why glorieſt thou, as if thou hadſt not receiued it? Of our ſelues we are dead in our ſinnes, and altogether vnable to moue our ſelues to the working out of Faith, and an holy life, but are meerely paſſiue in our ſpirituall reſurrection, vntill God by his Spirit put good thoughts into our mindes, and holy deſires into our hearts, yet then we our ſelues beginne to thinke well, and to deſire that which is good, albeit not of our ſelues, but by the gracious working of God's moſt holy Spirit: By the grace of God (ſaith the Apoſtle) I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all; yet not I, but the grace of God which is with me. I laboured (ſaith the Apoſtle) more abundantly then they all, in working out the worke of the ſaluation of many, but yet not I as of my ſelfe, or by any naturall power that was in me, but by the worke of the grace of God which was with me.

1 Cor. 4. 7

Eph. 2. 1. Rom. 5. 6

1 Cor. 15. 10.

For ſo he doth declare his meaning to be in the third chapter of his ſecond Epiſtle, where for that ſome among them called in queſtion the truth of his Apoſtleſhip, hee boldly auoucheth that their regeneration and converſion to God, wrought by his miniſtery, but by the power of Chriſt, was a moſt euident demonſtration thereof. Such truſt (ſaith hee) haue wee through Chriſt to God: not that we are ſufficient of our ſelues to thinke any thing (belonging to the worke of our owne ſaluation, or to the ſaluation of any other) as of our ſelues, but our ſufficiency is of God. The Faithfull then muſt haue an holy minde, and an holy will, before they can be the holy ones of God: yet it is neither of theſe that they haue of themſelues, but of the powerfull grace of God. *We will* (ſaith S. *Auſtin*) *but it is God that worketh in vs to will: we worke, but it is God that worketh in vs to worke, and that of his owne good will. Thus to beleeue and to profeſſe is behoofull and expedient for vs, this is according to godlines and truth, that an humble and lowly confeſſion be made by vs, and that all be giuen and aſcribed to God, ſeeing our life is in greater ſecurity, when we aſcribe all to God, and doe not commit our ſelues in part to our ſelues, and in part to God.* So

2 Cor. 3. 5

Aug. de gratia & libero arb. c. 16

then it is a moſt certain truth, that in our regeneration and deliuerance from the being and bondage of ſinne, it is God that worketh in vs euery good thought, word and worke, and alſo that herein we our ſelues are co-workers with God, as it may appeare by this, euen for that this worke proceedeth after ſo ſlow and ſlacke a manner.

Adam indeed was made perfectly holy and righteous, and that in a moment, euen at his firſt being and exiſting, becauſe the Lord Almighty and all-ſufficient, wrought himſelfe, and by himſelfe, that holineſſe and righteouſneſſe that was in him; but now the Faithfull are herein ioint-workers with God, and therefore this worke goeth forward ſlowly, becauſe of the ſmall meaſure of grace that is giuen to them, & the great power of the remnants of their inbred corruptions, which continually ſtriue againſt the worke of grace, and hinder greatly the proceedings thereof.

The faithfull in diuers places of Scriptures, are compared to ſtarres in reſpect of their profitable and fruitfull vſes, but may they not alſo be likened vnto them in reſpect of their manifold imperfections and aberrations? Their proper motions are but ſlow, yea ſome of them very ſlow. For ſome of them finiſh their courſe in a yeare, one in two yeare, one in twelue yeare, one in thirty yeare; and all that be fixed in the firmament in forty nine thouſand yeares. Neither keep they their right courſe alwayes vnder the Ecliptick line, but ſomtimes turne to one ſide thereof, & ſometimes to the other; neither are theſe their courſes ſtill direct and forward, but alſo ſometimes retrograde and backward in their cycles & epicycles, towards their *apogeion*, and towards their *perigeion*, giuing ſometimes a cheereſull aſpect, and ſometimes an oppoſite and diſaſtrous frowne. So is it with the faithfull, they are ſlow in the entire accompliſhing of any one holy motion, yet the motions of all the powers of their ſoules and bodies will not be made perfite, vntill the glorious comming of Chriſt vnto iudgement. Verily while they liue here in this world, they follow not continually the ſtreight courſe of Chriſt, the Sunne of righteouſneſſe, vnder the Ecliptick line of his holy Word, but ſometimes they turne to one

ſide,

ſide, and ſometimes to the other; neither doe they alwayes keep a direct courſe, and goe on forward in the way of godlines; but ſometimes they are retrograde and goe backward, and ſometimes running in a maze, being doubtfull and vncertaine which way to take; ſometimes they are in their *apogeion*, and ſometimes in their *perigeion*; that is, ſometimes they are lifted vp with heauenly meditations, and ſometimes preſſed downe with earthly cares, and ſometimes they giue a cheerefull aſpect to the good proceedings of others, and ſomtimes they become their cleane oppoſites, and caſt vpon them a diſaſtrous frowne.

Wherefore it behoueth the faithfull to giue all diligence to worke out their ſaluation, not only with hearts trembling at their owne imperfections, but alſo by being fearefull to aſcribe to themſelues the glory of willing or working any thing that is good, ſeeing (as the Apoſtle adioyneth) it is God that worketh in you the will and the deed, and that of his own goodwill. And yet they themſelues muſt vnderſtand, deſire, and accompliſh that which belongeth to the honour of God; and to their owne, and the Churches good, if they will be the accepted ſeruants of God. Phil.2.13.

The Church of *Rome* doth lay this as an hainous offence vnto our charge, that by us the nature of man is greatly diſgraced, in that wee teach, that men are become brutiſh without reaſon, and as dead ſtocks and ſtones without ſenſe and life; becauſe we teach, that by nature they haue not liberty, liſt, nor life vnto any thing that is truly and religiouſly good. And why doe they not bring in the ſame inditement againſt the bookes of the Canonicall Scriptures? which teach, that euery man is a beaſt in his owne knowledge, and that our hearts are ſtony, vntill they be made fleſh: and that we are ſtarke dead in treſpaſſes and ſinnes; and therefore haue no ſanctified will, ſenſe, nor life, vntill Chriſt doth quicken vs by his holy Spirit, and raiſe vs vp to an holy life? Ier.10.14 Ezek.36.26, Eph.2.1,

Our doctrine then herein is none other then the very doctrine of the Holy Ghoſt; neither doe we hereby diſgrace the nature of man, but ſhew how man by his owne fault hath diſ-

graced himselfe, and into what misery he is fallen by his owne folly. And this wee teach only concerning the estate of the naturall man, before he be renewed by the Spirit of God.

Rom.15.4 Whereas the Church of *Rome* forbiddeth the faithfull thēselues to search the Scriptures, which yet were written for their learning; and keepeth them from them vnder the locke & key of an vnknown tongue; and in her diuine seruice, readeth them vnto them in a strange language, and inioyneth them to receiue their Faith vpon their Preachers word and credit, without all examination and tryall, commanding them to beleeue blindfully as the Church beleeueth. Yea a great Cardinall is bold to avouch, that it belongeth no more to the people to aske a reason of their teachers doctrine, then it doth to an house to know why his Master turneth his head this way or that way.

Cusan. exercit. 6. pag. 547.

Wherefore it is the Church of *Rome* that maketh the very Faithfull themselues like to the horse and mule, in whom there is no vnderstanding, contrary to the precise commandement of the Holy Prophet, it is the Church of *Rome* by forceing the people to pray in an vnknowne tongue, that causeth them to offer vp to God the lips of calues, and to patter like pyes and parrets: yea whereas by nature all men being degenerate, and turned into lions, beares, wolues, and tigres, are not recouered out of this their wretched estate, but by the sanctified knowledge of the diuine Writers of the most powerfull Gospell of Iesus Christ; the Church of *Rome* keeping thē from the same, keepeth them from that whereby they should be recouered out of this their miserable & brutish condition. And for the iustifying of her doing so, there is alleaged by some of her followers, this Commandement of Christ: Giue not holy things to dogs, nor cast pearles before swine.

Psal.32.9

Mat.7.6

Now then let all indifferent men iudge who maketh men beasts, whether the Professors of the Gospell of Christ, or the followers of the Church of *Rome*. And let all such persons labour both to vnderstand, and put in practise the diuine mysteries of Faith and godlines, who will not be condemned by God himselfe to be brutish and vnreasonable Creatures.

CHAP.

CHAP. III.

The meanes whereby we are to come to the right vnderstanding of the Word of God, is the light of true reason: for the opening of the truth whereof, these propositions following are explained.

QVAEST. 1, 2, 3, &c.

1 *All Questions humane and diuine are to be determined by the rules of reason.*

2 *The testimony of no Author, humane or diuine, is farther to be approued then as it agreeth with the grounds of right reason.*

3 *The holy Scriptures doe declare the greatest mysteryes of godlinesse by arguments and reasons.*

4 *The Law & the Gospell are founded vpon most forcible reasons: yea the permission by God of the fall of Adam, being the occasion of the strange meanes of man's recovery which is opened in the Gospell, is grounded vpon most forcible reasons.*

5 *The Professors of euery Religion, alleage reasons for the iustifying of their seuerall deuotions.*

6 *The soundnes & substance, & as it were the very quintessence of all diuine reason is most plentifully to be found in the Canonicall Scriptures.*

7 *No truth in Philosophy is contrary to any truth in Diuinity.*

8 *Testimonies may bee taken out of Philosophy, to giue witnes vnto truths in Diuinity, & reasons may be produced out of the booke of Nature, to cleare the doctrines*

of the booke of Grace.

9 *Where there is no reaſon that may perſwade to faith, there ordinarily is no faith.*

10 *Where there is a clearer apprehenſion of the reaſons that perſwade to faith, there is a more ſetled aſſent, & a more ſtrong faith.*

11 *The doctrines of faith and godlines are often repeated, & the reaſons that perſwade thereunto are vrged and inculcated againe and againe in the bookes of the old & new teſtament, that we may thereby vnderſtand, that the clearer and fuller apprehenſion of them doth beget a clearer and fuller faith.*

12 *We may by ſupernaturall reaſon, aſcend above the reach of naturall reaſon.*

13 *That faith is not the beſt and ſtrongeſt that hath the leſſe number of reaſons, and the leſſe perſpicuous arguments to ſtay it vp, but rather that which hath the greater number, and the more perſpicuous.*

Heb.4.2 WHereas the Word of God profiteth not vnleſſe it bee mingled with Faith: that is, vnleſſe it being rightly vnderſtood, procure a wiſe and a ſettled aſſent, it ſtandeth all in hand to ſeeke out the true meanes, whereby they may come to the right vnderſtanding thereof, if that they deſire to reape any benefit thereby.

The truth is, that the Prophets, Apoſtles, and Euangeliſts, being the Lord's Secretaries, or Regiſters to ſet down in writing all diuine and heauenly doctrines, neceſſary to ſaluation, were inſtructed by the immediate revelation of the Spirit of God, that ſo they might be freed therin from all errour. But for any other perſon to challenge the ſame priuiledge, were but a phantaſticall and an Anabaptiſticall illuſion. For euen the Biſhop of *Rome* himſelfe, who is magnified by his followers as the only man that hath all diuine and humane Lawes locked vp

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in his breſt, and is by them accounted the only vnerring Interpreter of holy Scripture, and the infallible Iudge of the right ſenſe and meaning thereof; yet is by his chiefeſt Vpholders reſtrained to the meanes, without the which he muſt not looke to attaine to the right and true vnderſtanding thereof. The high Biſhop (ſaith *Bellarmine*) muſt not expect revelations, but vſe ordinary meanes. For (as *Canus* affirmeth) the holy Writers only ſet downe Catholick doctrines by the immediate revelation and inſpiration of God, and therefore needed not outward helpes thereunto: Whereas it behoueth Biſhops to vſe the ordinary courſe by weighing of reaſons, and by imploying their diligence.

Bellar. de concil. l. 1. c. 11.
Canus locor. theolog. l. 5. c. 5.

Yea *Cameracenſis* is bold to avouch, that both it is impoſſible to aſſent, without a reaſon to perſwade thereto, or to giue any other manner of aſſent, then the force of the reaſons are, that procure the ſame. And therfore whereas we ought to giue the fulleſt aſſent to all doctrines of piety and godlines, which are deliuered in the Word of God, we ought moſt diligently to ſearch out the ſtrongeſt reaſons, that may throughly induce & perſwade thereunto. For (as S. *Ierome* teſtifieth) the Goſpell doth not conſiſt in the leaues of the Words, but in the root of reaſon. And vndoubtedly by arguments and reaſons, all truths are not only lightned and cleared, but alſo iuſtified and confirmed. For when is any propoſition true, but when one part thereof agreeth with the other, but when one is a reaſon and an argument of the other? Seeing then reaſons and arguments are the cauſes of truth, we are to ſeek out the right reaſons of all things, if that we will come to the knowledge of the truth.

Cam ſent. queſt. 1. art. 2.
Hier. in c. 5. ep. ad Gal.
Vera eſt propoſitio, quando prædicatum conuenit ſubiecto. In omni legitima prædicatione prædicatum eſt genus, ſpecies, proprium, aut accidens.

There is much obſcurity (ſaith S. *Baſil*) in the diuine books; but if with the hand of the minde thou doſt knocke at the gate of the Scripture, and doſt diligently ſift thoſe places that are hidden, by litle and litle thou ſhalt beginne to vnderſtand the reaſon of the things that are ſpoken, and it ſhalbe opened vnto thee, not by any other but by the word it ſelfe, vnto the cenſure whereof we ought all to ſtand. For all things are cleare & euident in the Scriptures to ſuch as with an holy diſcourſe according to reaſon, will heare the Word of God. For as the eye

Baſil. ſerm. 8. in Pſal. 108.

of

of the body doth discerne the differences of all visible things by the light of the sunne: so the eye of the minde doth discerne the differences of all intelligible things by the streaming beams of true reason, proceeding from Christ, the Sunne of all true wisdome and vnderstanding. And therefore in all Vniuersities and Schooles of good learning, where wisdome and the knowledge of the truth is sought for after the best manner, in all Lectures, disputations, and conferences, not only errours are confuted, and doubtfull things opened, but confessed truths also are further cleered and confirmed by arguments and reasons.

D. Morton de equiuoc. fol. 83.

And verily there is no man that maketh profession of learning and wisedome, and trusteth to the goodnes of his cause, that doth not willingly submit the same to this manner & kind of tryall. Logicke (saith a most learned and iudicious Author, and now a most reuerend Bishop in our Church) being the Art of discoursing and reasoning, is the Art of Arts, and high tribunal of reason and truth it selfe: which no man in any matter, whether it be case of humanity or diuinity, can iustly refuse. And as another wisely admonisheth: the faithfull Christian must remember, that he seeke the truth without partiality, and that the place to seeke it is the Scripture, and the meanes to finde it out is the right vse of true reason. Yea (saith he) it is not vnknowne to any of our English Romanists, that Doctour *Fulke* long since desired to haue all questions controuersed betweene Papist and Protestant, to be brought to this issue, and and to be tried by syllogismes, the very iudgment-seat of true reason. And no maruaile seeing God himselfe, who is all wisedome, reason, and truth, and needeth not to come to any manner of tryall, (For the only opening the eyes of his greatest enemies, to behold the æquity of all his words and workes, will cause themselues, will they, nill they, to cleare him, and to condemne themselues) yet offereth this plea euen to the idolatrous Heathen, standing in defence of their Heathenish gods, saying: Stand to your cause, bring forth your strong reasons, saith the King of *Iacob*, let them tell vs what shall come hereafter, that we may know that they are gods: As if hee had concluded against them with this syllogisme; The true God knoweth

Wisd. 5. 6.

Isai 41. 21.

what

what ſhal come to paſſe hereafter, yea, world without end: but your Heathenish gods do not know, nor can foretell what ſhal come to paſſe in time to come; therefore they be no true gods.

And verely, as Wiſedome, ſo Truth ſeeketh no corners to hide her ſelfe in, but cryeth without in the open ſtreetes, and ſetteth vp her queſtions vpon the gates of the greateſt Schooles; yea, they ſettle ſuch a certainty of all Divine and humane knowledge in the hearts of their followers & friends, that they refuſe not triall nor iudgement; no not in the midſt of all their enemies. Pro. 1. 20.

Hee that doth euill (maintayning errors, either in faith or manners) hateth the Light, neither commeth to the Light, leaſt his deeds ſhould be reproued: but he that doth the truth, commeth to the Light, that his deedes may be made manifeſt, that they are wrought according to God. For what doth make things manifeſt but light? And what is light but truth, the bright beames whereof will not ſuffer it ſelfe to be hidde? And what is truth, but the agreement of the reaſons, with the things themſelues, whereby they are made manifeſt and knowne? This euidence of true reaſon is that which enableth the profeſſors of euery humane art and ſcience, to ſtand in the iuſt defence of their ſeuerall profeſſions: and therefore doth it much more inable euery faithfull & wiſe Chriſtian to ſtand to the iuſtifying of his moſt holy Religion. Is it not (ſaith *Chryſoſtome*) a great abſurdity, that the Phyſitian, Tanner, Clothier, & all manner of Crafts-men generally ſhal be able to contend for the worthines of their Sciences, & that a Chriſtian ſhall not be able to giue a reaſon of his faith? Whereas theſe Trades being neglected, bring but dāmage to our wealth, & the other being deſpiſed doe hurt the ſoule. And yet (ſaith he) ſo madde are we, that we beſtow vpon the one all our cogitations and cares, nothing regarding the moſt neceſſary and firme munitions of ſaluation: Albeit it be commanded vs that we ſhould be prepared to giue anſwere to euery one that 'asketh vs a reaſon of that faith that is in vs. Ioh. 3. 20. Eph. 5. 13. ἐν φανερώσει ἀληθείας. 2 Cor 4. 2. Pſal. 43. 3. *Chryſ. in Ioh. hom 16.*

For albeit Novices and young beginners in euery myſtery, cannot at the firſt ſufficiently vnderſtand the firſt principles thereof *Oportet diſcentem credere.*

thereof, and therefore must admit them for truthes, vpon the bare credit and authority of their Teachers: yet in processe of time they must conceiue the reason of euery rule, if that they desire to attaine to any sufficient skill therein: so in our Christian profession, they that be as children, must be contented to be fed with milke, and to be taught the first principles of Religion, and grounds of the Catechisme: and yet they that will become men, must be able to take stronger meate, and to vnderstand the reasons of all Divine Doctrines, for the further strengthening and confirming of their faith.

Non quis sed quid spectandum.

And verely by all Doctrines deliuered by men, it is a truth generally confessed by all, that not so much the party that speaketh, but that which is spoken ought to be respected: and not the bare and naked authority of any, but the sufficiency of the testimony it selfe ought to sway altogether, and the waight of reason whereon it is grounded. For the efficacy of reason, is better then all authorities. And of this iudgement, are all wise men, as well Heathen, as Christians. I am thus resolued (saith *Plato*) not now, but alwayes, that I am not to enthrall my iudgement to any of my friends, but to reason: yea, to that reason which by discourse appeareth to be best. Whose opinion was seconded by the chiefest of all his Schollers, that is by *Aristotle*. *Plato* (said he) is my friend, but truth (that is made knowne by reason) is more my friend.

Salmeron Iesuita in c. 5. ep. ad Rom.

Plato in Critone.

Arist. mor. l. 1. c. 3.

So our wise and Christian Philosophers; What wilt thou doe quoth *Lactantius*? wilt thou follow thine Ancestors, or reason rather? So S^t. *Cyprian*, we are not to prescribe by custome, but to conuince by reason; yea, let there bee gathered together in a generall councell, the chiefest of the Bishops and Doctors, and of all other learned men of the whole Christian world, and let them also be such as rightly embrace the true Catholique and Apostolique Faith; and giue á iust censure also in matters of neuer so great waight and moment, yet are we not of necessity bound to stand to their verdict. Or else Saint *Austin* was out of the way, when he stood vpon this plea with *Maximinius* the Arrian. I will not (saith he) alledge the Councell of Nice to prejudice thee, neither shalt thou produce

Lact. de vero Dei simulacbro. c. 20.

Aug. cont. Maximin. l. 3. c. 14.

duce the Councell of *Ariminum* to prejudice me; I will not be bound to yeeld to the authority of the one, nor thou to the authority of the other: but by the authority of the Scriptures, as by most indifferent witnesses, not proper to either of vs, but common to both; let matter with matter, cause with cause, reason with reason, be compared together, and so let tryall be made of the truth. For he had learned to yeeld that honor to those onely books of the holy Scripture, that are called Canonicall, that he did assuredly beleeue, that none of the Authors of them did erre any whit at all: But as for all other, albeit they did excell in learning and holinesse, yet he would not rest vpon their iudgements, vnlesse they did confirme the same by the authority of Canonicall Scripture, or by some reason agreeable vnto truth. And verely faith is not to be iudged by the persons, but the persons by the faith. For (as *Tertullian* saith) faith is not therefore sound and Catholique, because it is professed by such and such persons: but such and such persons are to be deemed sound and Catholique, for that they professe the sound and Catholique faith. *Aug ep 19. ad Hieronymum.*

Ramus and *Scriboniu*s, men of no small iudgement and learning, haue taught that all manner of testimonies, be they Diuine or humane, are of themselues inartificiall arguments; and that the doctrines proued thereby, haue their credit and authority, rather from the qualification of the persons, whose testimonies they are, then from the bare and naked testimonies themselues. So the Emperour *Adrian* in his rescript: credit is to be giuen to him that giueth the testimony, and not to the bare testimony: And verely we doe not embrace the testimony of God set downe in the bookes of the Scriptures with that reuerent manner as we ought to doe, vnlesse when wee giue assent thereunto, we doe it not so much for the bare testimony it selfe, as for that it is the testimony of the most wise and holy God, which cannot deceiue or be deceiued: For then we rightly honour him and his truth. Hereof it was that Christ receiued not the witnesse of *Iohn*, as it was the testimony proceeding from a meere man: but he receiued it as the testimony of such a man as was indued with the Spirit of *Elias*, Ioh. 5. 33.

and sent before himselfe to prepare his way. Nay, he saith of his owne bare and naked testimony considered by it selfe; If
Ioh 5.31. I should beare witnesse of my selfe, my witnesse were not true. And yet concerning the same, as it is the testimony of the Son of God, the very essentiall wisedome of his heauenly Father,
Ioh.8.14. he saith, though I beare record of my selfe, my record is true: for I know whence I came, and whither I goe. And hereof it is, that both God and Christ are so often mentioned in the holy Scripture with their honourable Titles, that so the credibility of their persons, may yeeld the more and greater credit to their Doctrine.

And yet as if this were not sufficient inough, the very doctrine it selfe that proceedeth from God, and is set downe in the holy Scripture, is cleared and iustified by many arguments and reasons. And verily how otherwise could the holy Scripture inable the wise and learned professors of the Christian Faith, to confute all Heathenish and hæreticall errours, and to iustifie all Divine and Heauenly Truthes, not onely to the Gentiles, and Hæretickes, but also to the faithfull themselues, vnlesse it did minister plenty of all sound and evident arguments for the effecting of the same? The Gentiles refuse the very words of the Canonicall Scriptures, and the Hæretickes reiect the right and orthodoxall sense of them; and therefore neither of them can be conviсted, but by the euidence of reason: yea, how can the faithfull themselues giue a sure assent vnto the Doctrines of the holy Scriptures, vnlesse they apprehend such arguments and reasons, as are sufficient motiues to induce them thereunto? And hereof it is, that in all sound and Orthodoxe Sermons, made either to breed, or to encrease and strengthen Faith vnto the doctrines obserued in the words of the Text: there are annexed sound and sufficient reasons for the opening and confirming of the same doctrines. And this is the cause why preaching is preferred before reading and Catechising, as being the more ordinary meanes both to beget and strengthen Faith; for that in preaching many reasons are produced as many lights for the better clearing and iustifying of all Truthes, and for the fuller convincing of all

errours

errours and hæreſies, the which thing is not done either in reading, or in Catechizing.

There is, I confeſſe, no efficient cauſe of Gods will, but his will it ſelfe: for there is nothing without God that maketh him to will or to worke: for then God ſhould not be the firſt mouer, and the firſt cauſe of all things; but therefore he willeth, becauſe he willeth. And yet farre be it from any Religious heart, to thinke that the moſt wiſe God, willeth any thing without good and ſufficient reaſon; or that he ſpeaketh any thing idlely, or in vaine. The Word of the Lord, is the Fountaine of Wiſedome: and therefore openeth all Divine truthes by their right and proper reaſons. And all the workes of God are done in number, weight, and meaſure: he hath giuen to euery ſeuerall creature according to it's kinde, it's ſeuerall nature with properties & qualities fitted thereunto. And he hath ordained euery thing to cõſiſt of ſuch & ſuch cauſes, faculties, & powers, as were beſt agreeing to ſuch & ſuch things, & moſt powerfull to enable them to produce ſuch and ſuch effects, for the producing whereof, they were ordained by God. The which cauſes and effects, powers and faculties, qualities and properties when they are found out; then there is a right knowledge of the things themſelues. Now what are cauſes and effects, powers, qualities, and the like, but reaſons and arguments whereby all things are made open and manifeſt, and ſo are rightly apprehended and knowne.

Rom. 9. 19.

Eccleſ. 1. 5.

Looke we into the ſacred Scriptures, and we may ſee therein how the Lord doth lay open vnto his people, the myſteries of godlineſſe; yea, euen that great myſtery of godlineſſe, God manifeſted in the fleſh, being the principall ſubiect of thoſe diuine bookes: by aſſigning his efficient cauſe, God the Father, *Matth. 3. 17.* and his Mother the Bleſſed Virgin *Mary*, the daughter of *Dauid* the King, *Luk. 1. 31.* His materiall cauſes, his Divine and humane Natures, *Matth. 1. 23.* His formall cauſe, the vniting of his humane nature by perſonall vnion vnto his divine, *Ioh. 1. 14.* his finall cauſe, the working out of mans redemption, *Gal. 4. 4.* His effects, our reconciliation to God, *Ephe. 2. 18.* with our deliuerance out of the bondage of

ſinne and Satan, and our tranſlation into the glorious liberty of the ſonnes of God, *Ioh.8.36.* His attributes according to his Diuine nature, infinite wiſedome, holineſſe, righteouſneſſe, and the like, *Col.2.3.* and according to his humane nature, ſuch a meaſure of all diuine and heauenly graces, as are farre aboue the perfections of any other creatures, *Ioh 1.19.* The time when he was borne, euen when the Scepter was taken away from *Iudah*, and all regall authority was in the hands of ſtrangers, *Luc.2.1.* The place where he was borne, *Bethlehem*, *Matth.2.5.* The place whither he fled into baniſhment, *Ægypt*, *Matth.2.13.* The place where he was brought vp, *Nazareth*, *Matth. 2. 23.* The places where he liued, preached, wrought his miracles, and dyed, *Galile*, *Samaria*, *Iury*, and *Ieruſalem*, *Luc.13.24.* The place where his body was laid after his death, a Sepulcher that was in a Garden, wherein neuer any body was laid before, *Ioh.14.42.* The place whither he aſcended, after his reſurrection, and where he ſitteth at the right hand of God, and from whence he ſhall come to iudge both quicke and dead, the higheſt Heauens, *Act.2.32.* Diuers things from him, all creatures in their defects and imperfections, *Ioh. 1.23.* Things like vnto him, all creatures in their good properties and gifts, *Gen.1.26.* eſpecially typicall perſons, as *Melchiſedecke*, *Heb.6.2.* *Iſaack*, *Gen.17.16.* *Sampſon*, *Iud.16.30.* *Ionah*, *Matth.12.40.* and all the high Prieſts, *Heb.9 9.* Typicall things, the braſen Serpent, *Ioh.3.14.* The mercy ſeat, *Hebr.4. 16.* Eſpecially the Sacraments both of the Old and New Teſtaments, *1 Cor 10.4.* His deſcription, *Heb. 1.2.* His diſtribution by his Propheticall, Prieſtly, and Kingly offices ſet downe in the greater part of that Epiſtle; the interpretation of his Name Ieſus a Sauiour, *Matth. 1. 21.* Of his Name Chriſt annointed, *Cant 1.2.* Of his Name *Emmanuel* God with vs, *Matth.1.23.* His Conjugates, a Sauiour bringing ſaluation to all that are ſaued, *Act.4.14.* His teſtimonies of God the Father, the Sonne, and the Holy Ghoſt, *1 Ioh.5.7.* Of the Angels, *Luk.2.11.* Of all the Prophets, *Act. 10. 43.* And of his greateſt enemies, euen the Diuels themſelues, *Matth. 8. 23.*

The

The principall parts of the Word of God, are the Law and Gospel, both of which are grounded vpon the evidence of reason and truth. Law (saith *Cicero*) is the higest reason: The which if it be true of the wise Lawes made by wise men, much more is it true of the most wise and righteous Lawes made by the most wise and righteous God. And verily it is the reason of the Law, that is the life of the Law, and bindeth the conscience to yeeld obedience. For if the Law be contrary to reason, it bindeth such as are subiect thereunto, onely to endure the penalty thereof, and not to performe the thing therein commanded. For (as *Tertullian* saith) if a Law will not be tryed it is iustly suspected, and if it being not tryed and approued, yet is forced vpon any, it is wicked, seeing no Law doth owe to it selfe the iustifying of the equity thereof, but to them of whom it doth require obedience.

2 Cor. 4. 2.

Cic. l. 1. de. leg.

Deut. 4. 8.

Tert. in Apol. *Quod ad omnes attinet ab omnibus debet approbari.*

And therefore wise and moderate Princes doe vse to call together a generall assembly of all the States and Commons of their Kingdomes, that vpon iust causes and reasons, duely weighed and examined, both hurtfull Lawes may he taken away, and holsome Statutes enacted for the generall good of their Kingdomes and Countries. The which Statutes when they are published, are many times set forth barely without their reasons, least happily they might grow into too great a Volume: But it is not so with the Lawes of God, especially with those of the first Table, for they haue sundry reasons adioyned to them, as lights to make manifest the æquity of them, and as Orators, to perswade obedience thereunto. And verily there was great reason why it should be so, seeing by the fall of *Adam*, the true knowledge of them is greatly defaced in all his posterity. Whereas the Lawes of the second Table which concerne our duty towards our neighbour, are for the most part barely deliuered, because they are knowne by their owne light, and that to the most barbarous people that liue on the face of the whole earth. As it may appeare by the History of the West-Indians, who are reported presently to haue approued and embraced the æquity of those Lawes, when they were at the first proposed vnto them.

And

And yet behold how behouefull it is euen for the faithfull themselues to haue many reasons set downe before their eyes, for the procuring of ready obedience to be yeelded euen vnto these commandements: in that the Spirit of God hath caused the Prophets and Apostles, being the expounders thereof to set downe in their Canonicall writings, many most forcible and effectuall arguments for the procuring of a more ready obedience to the same. And verily experience it selfe doth shew that truth doth teach by perswasion, that is, by arguments and reasons, as being such motiues and inducements: as best befit the reasonable and generous nature of man. Whereas brute beasts that want reason, are to be compelled by force and violence. And therefore the Law of God in the originall is called *Thorah*, that is, a Doctrine or Teaching, for that it doth teach and instruct the people of God by the Diuine æquity and reason that is contained therein.

Veritas docendo suadet.

Generosus animus potius ducitur quam trahitur.

Now if the Law of God which is in part naturally knowne had need to be further opened by arguments and reasons, how much more had the doctrine of the Gospell, which is aboue the reach of naturall reason? S^t. *Austin* hath deliuered certaine reasons why it was iust and right, that God should willingly suffer the fall of the first man; whereof the principall one is the manifestation of his infinite and endlesse mercy and goodnesse in providing that strange and admirable meanes of mans recouery which is reuealed in the Gospell. We (saith S^t. *Austin*) most soundly confesse, and most firmely beleeue, that God, (who created all things exceeding good, and did fore-see that euill things would arise out of good, and did iudge that it did beseeme his omnipotent goodnesse, euen out of the euill to draw that which is good, rather then not to permit euill) did so ordaine the estate of Men and Angels, that in the same he might make manifest, First, after what sort their free-will would worke, and then what the benefit of his owne grace could effect, and also how farre the seuerity of his Iustice would extend it selfe.

Aug. de corr. & grat. ca. 10.

In which words, three things are deliuered, why God permitted the fall of man. First, that it might be knowne that the most

moſt excellent among the creatures, being but in a meaſure capable of goodneſſe, may fall away from the ſame: Whereas the Creator onely being infinitely good, cannot but continue ſo for euer. Secondly, that it might be made manifeſt, that there is no euill ſo great, but that the Lord can prouide in his endleſſe goodneſſe, a remedy for the ſame. Thirdly, alſo that it might be knowne, that there is no ſinne committed by any one whatſoeuer, but that God in his Iuſtice will puniſh the ſame with all ſeverity. So then God appointed this ſtrange meanes of mans recouery, that is reuealed in the Goſpell, both that he might make manifeſt the ſeuerity of his Iuſtice, in that rather then the ſinnes of his Elect and choſen children ſhould eſcape vnpuniſhed, he puniſhed them with that ſeverity vpon their kind ſuerty, that it made him ſweat water and blood: as likewiſe that he might make known the vnſearchable riches of his endleſſe goodneſſe, in that to ſpare vs moſt wicked Traitors and Apoſtataes, he ſpared not his owne moſt dearely beloued Sonne. That herein we might behold the omnipotent power, wiſedome, and goodneſſe of God, in that out of ſinne the euill of all euils, procured by the moſt wicked ſuggeſtion of Satan, to this end that God might be diſhonoured in the higheſt degree, and man vtterly ouerthrowne and deſtroyed, the Lord hath not onely drawne vnto himſelfe the higheſt meaſure of moſt admirable glory in his ſtrange Iuſtice, and vnſpeakeable mercy, but alſo the greateſt happineſſe to man, by binding him moſt nearely vnto himſelfe, by the ſtrongeſt bonds of the greateſt loue that could be, and in giuing him the greateſt aſſurance of his euerlaſting ſaluation. So that in reſpect thereof, we may rightly breake out with that ancient Father, into this ſtrange exclamation. O happy fall of *Adam*, which was the cauſe of ordayning ſo ſtrange and admirable a meanes for mans recouery.

And how can wee thinke that the truthes of the Law and the Goſpell, want ſound and ſufficient arguments and reaſons to iuſtifie their holy and heauenly Doctrines; ſeeing no Idolaters, Hæreticks, or Schiſmaticks, will ſeeme ſo abſurd and void of iudgement, but that they will pretend ſome ſhew of reaſon,

for the better colouring of their erronious vntruthes. As it is apparant by the common practise of all the professors of euery blind deuotion and wicked superstition. The Idolatrous Iewes alleadged in the defence of their Idolatries: So haue done both we and our Fathers, our Kings and our Princes, in the Cities of *Iudah*, and in the streets of *Ierusalem*: and then had we plenty of victuals, and felt none euill; but since wee left off to burne incense to the Queene of heauen, and to poure out drinke offerings vnto her, we haue had scarcenesse of all things, and haue beene consumed by sword and by famine. And at another time, the Temple of the Lord, the Temple of the Lord. And againe, the Law shall not perish from the Priest, nor counsell from the wise, nor the word frō the Prophets. So the Schismaticall Samaritans alleadged for themselues, our Fathers worshipped in this mount. Like as the Idolatrous Heathē vsed most commonly thus to reason; That which is more ancient and long before our dayes cannot be false. And againe, hath God at the last after so many ages bethought himselfe?

Ier.44.17.
Ier.7.4.
Ier.18.18.
Ioh.4.20.
Aug. de Ciuit. Dei l.10. c.32.
Orig. contra Celsum.

And doe not the Idolatrous Papists in these times stand vpon the like shewes? As the Church, the Church, Christs Vicar, *Peters* Successor, our Fathers, our Ancienters: O they were good men, and did many good workes: and who seeth not what manner of men these new Gospellers are? So the meere Worldling, Epicure, and Atheist: It is in vaine to serue God: for what profit is it that we haue kept his Commandements, and haue walked humbly before the Lord of hostes? Therefore we count the proud blessed: for they that worke wickednesse are set vp, and they that tempt God, are deliuered. And againe, our life is short and tedious, and in the death of a man, there is no recouery, neither was any knowne to haue returned from the graue: For we are borne at all peraduenture, and we shall be hereafter as if we had neuer beene: for the breath is as a smoake in the Nostrils, and the words are as a sparke raised out of the heart, which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft ayre: Come therefore let vs enioy the pleasures that are present, &c.

Mal.3 14.
Wisd.2.1.

Yea,

Yea, the very Omnifidian who followeth faith, not for conſcience, but for company, who will take no manner of paine to ſeeke out the true faith, by ſearching after the grounds thereof, is not thus madde without ſome ſhew or ſhadow of reaſon. For (ſaith he) I am an vnlearned man, and am to follow my Calling, and to leaue the diſcuſſing of quæſtions of learning to the learned. I am ready to come to Church, and to doe my duty to God, and to liue iuſtly and peaceably with my neighbours. Why? the learned themſelues cannot agree about the points of Faith: and how then ſhall ſuch an one as I am be able to diſcerne it, and to finde it out?

The truth is, that God wrote his Law in the heart of *Adam*, and thereby ſet in his minde ſuch a light of reaſon, that he had a right iudgement in all things: But *Adam* was not contented with this treaſure of wiſdome, and this meaſure of knowledge extending it ſelfe to all that was good, but he would needes know euill alſo; that he might by experience try what would be the event thereof. And thereupon he forſooke God the Father of light, and betooke himſelfe to be inſtructed by the Prince of darkeneſſe. Whereby it came to paſſe, that he fell from truth to falſhood, from faith to fancy, from the knowledge of good to the knowledge of euill, from the light of Diuine logicke and reaſon, to diveliſh ſophiſtry. Yea, hereby the wily and craſty Serpent ſtored him and his poſterity with all manner of captious and deceiuable ſophiſmes, and ſo enabled him not onely to know, but alſo colourably to defend all falſhood and vntruth.

Againſt the which ſo deſperate a miſchiefe, the Lord prouided a ſoueraigne remedy, by cauſing all Diuine verities neceſſary to ſaluation, lightned & fortified with all manner of ſound arguments and reaſons to be deliuered to his Church; firſt, by word of mouth, and afterward by writing in the bookes of the Canonicall Scripture, that ſo, when the enemy ſhould come ready furniſhed, and prepared with ſtrong deluſion, and with all deceiueableneſſe of vnrighteouſneſſe, the defender of the Truth on the contrary ſide might alſo be armed with all manner of weapons offenſiue and defenſiue, that ſo he might be en-

abled to ſtand faſt and firme againſt all the aſſaults of the enemy, and to get ouer him a glorious victory.

And hereof it is that the booke of the holy Scripture is called the Bible, that is, the booke of bookes, or the onely booke; for that all manner of Diuine wiſdome is contayned therein. The reaſons and arguments ſet downe in this booke, for the clearing and fortifying of all Diuine verities, are of ſuch validity and ſtrength, that therefore this booke is called by Saint *Hierome*, a reaſonable mountaine, where wee may cut downe choice and fit timber, for the building vp of the houſe of Wiſedome. Yea, the firſt rudiments and principles thereof are of ſuch ſoundneſſe and ſolidity, that Saint *Peter* calleth them reaſonable and vndeceiueable milke. In which words he oppoſeth them to the principles of all erronious profeſſions, which the ſame Apoſtle tearmeth ſophiſticall fables. For the which cauſe the maintayners of thoſe ſophiſticall poſitions, are called by the Apoſtle Saint *Paul*, abſurd or vnreaſonable men; as the ſincere imbracers of the Doctrines of the Scriptures are tearmed by Saint *Chryſoſtome* reaſonable ſheepe, for that they are able to diſcerne the voyce of their ſhepheard, from the voyce of a ſtranger. And hereof alſo it is that the Apoſtle Saint *Paul* calleth the ſeruice of God preſcribed in this booke, a reaſonable ſeruice. For that (as *Tertullian* teacheth) God doth require therein not ſo much the worke wrought, as the doing it vpon thoſe grounds and reaſons, for the which it ſhould be done. One moſt ſingular worke of this ſeruice of God, being done by one of the moſt ſingular ſeruants of God that euer liued; euen the offering vp of *Iſaac* by his father *Abraham*, was (as the Apoſtle ſaith) performed by him as a Logician by the helpe of Metaphyſicall and ſupernaturall reaſon.

Hierom. in Hag.

1 Pet. 2. 2. λογικὸν ἀδόλον γάλα.

2 Pet. 1. 16. σεσοφισμένους μύθους.

2 Thel. 3. 2.

Chryſoſt. hom. 9. in ep. ad Col.

λογικὴν λατρείαν.

Non exigebat Deus quæ fiebant ſed propter quod fiebant Tert. l. 3. cont. Marc.

λογισάμενος. Heb. 11. 19.

And no maruell (ſeeing as in the ſame place the Apoſtle teacheth) the true Chriſtian faith is grounded vpon ſuch a demonſtratiue ſyllogiſme, that is able (as *Auſtin* expoundeth the words to) conuince the iudgement, and after a ſort to force the minde to yeeld thereunto a moſt ſetled aſſent: whō one of our learned and religious Doctors followeth, ſaying: that faith is called

ἔλεγχος. D. Damam. l. 2. c. 7. Of Chriſtian Warfare.

called ἀπόδειξις, that is, a manifeſt demonſtratiō, for that it doth not onely ſhew a thing probably, but doth convince it with ſtrong arguments, and maketh that cleare and manifeſt, which was otherwiſe obſcure and ſecret, and therefore is called a demonſtration of things not ſeene.

And if it be not reaſon, that doth ſeaſon our ſeruice done vnto God, and make it ſauory and well taſting vnto him, why was ſalt to be added to euery ſacrifice? and why are all the faithfull commanded to haue ſalt in themſelues? Yea, and that their very words ſhould be poudred with ſalt? And was it not for this cauſe that one *Eccebolius*, in the Primitiue Church, when he had fallen away againe and againe from the true faith, and reaſonable ſeruice of God, vnto abſurd and impious Idolatry, at his laſt returne caſt himſelfe downe flat vpon the ground before the Congregation, ſaying, trample vpon me vnſauery ſalt. Leu. 12. 13. Mar. 9. 50. Coloſſ. 4. 6.

That reaſon ſhould be our guide, not onely in ſuch things as concerne the Diuine ſeruice of God; but alſo in all our actions whatſoeuer, Ieſus the ſonne of *Siracke* teacheth, ſaying, Let reaſon goe before euery enterpriſe, and counſell before euery action; Yea, *Ariſtotle* ſaw thus much by the light of naturall reaſon, that is, that euery vertuous action muſt be done vpon knowledge, and vpon good aduiſe had with right reaſon, and vpon a ſetled purpoſe to be conſtant therein. Wherefore there was great reaſon that the great and wiſe GOD ſhould enrich his owne booke with all manner of diuine and heauenly reaſon, that ſo it might be able rightly to guide all his ſincere and faithfull ſeruants in the performing of all manner of vertuous and Religious actions. Eccl. 37. 16. *Scienter, conſultò, conſtanter.*

And verily it is in that aboundant manner ſo filled and furniſhed with this heauenly treaſure, that (as *Luther* ſaith) it were no great matter, if all other bookes contayning the doctrines of faith, and an holy life, were on a light fire, if this one booke were rightly vnderſtood. For there is more Diuine learning, wiſedome, and reaſon in this little booke, then in all the large volumnes that euer were written; Witneſſe, not only the explications of the diuine doctrines hereof made by our

Ioh.21.25. blessed Sauiour himselfe, the which if they were written, the whole world would scarcely be able to containe them; but also the Sermons of the Apostles, and the huge number of Treatises made vpon the same by all the learned in the Church, that haue written since the Apostles times; the which exceed all the Commentaries made vpon all other books that are to be found in the whole world. The seuen Catholicke or generall Epistles are but a little part of this little booke, & yet in the iudgement of Saint *Hierome*, they being short in words, are large in substance. The Lords Prayer is but a few lines of this little booke; and yet it contayneth such a depth and profundity of Diuine wisedome, that the wisest that are, cannot sound the bottome thereof.

D^r. Abbots in Ionam. And verily it is the wisedome of God, and the grace of the Scriptures (as our most Reuerend Metropolitan hath most elegantly taught) to say much in little, to be in words compendious, but in matter large. In fiue loaues (saith he) there was once foode to feede fiue thousand men; in fiue words of the Scripture the food of the soule, there is matter enough to teach many thousands more. It may iustly be compared to a most faire and goodly peece of Plate of most pure gold, or to a most rich Iewell beset with most pretious Diamonds, and other the like stones of the greatest worth, which are little in substance and quantity, but great in quality and value. Yea, if it bee true with Saint *Austin* auoucheth, there is nothing not onely more wise, but also more elegant then the Diuine bookes of Canonicall Scriptures. Of the vndoubted truth whereof he is so confident, that he saith, I am bolde to say, that all such as rightly vnderstand them, are with me of the same iudgement. And verily *Origen* was of the same iudgement: For he affirmeth that the diuine Scriptures (howsoeuer it seemeth otherwise to the most) are not composed of an vnlearned and rude stile, but according to a forme fit to teach diuine Doctrine.

Aug. de doct. Christiana l.4. cap.6.

Orig. hom.15. in Gen.45.

But be it that some prophane Authors among the Heathen, haue furnished their bookes with a greater shew of humane wisedome, and beautified them with a goodlier flourish of glorious

glorious words, yet pith and ſubſtance, and the moſt exquiſite perfection of ſincere truth (which are things moſt materiall in euery Treatiſe) are moſt proper and peculiar vnto theſe heauenly oracles. And therefore the former of theſe may fitly be compared to Gentle women of faint complexions, and hard countenances, who paint their faces, and adorne their bodies with rich attyre and coſtly Iewels, that ſo they may make ſome ſhew of beauty: but the other may moſt iuſtly be likened to a moſt noble Lady, that is in her owne perſonage moſt louely indeede, and therefore contenteth her ſelfe with her owne naturall beauty. Or the former may be likened to meane meates altered with pleaſant ingredients, or ſome ſoueraigne ſawce: the other to moſt wholſome food which doth beſt nouriſh when it is plainely ſerued in its owne kind. And hereof it is that the Books and Treatiſes of prophane Authors are oftentimes very pleaſant and delectable to the eare, being altogether vnable to alter the heart: Whereas the powerfull doctrine of the word of God, deliuering plaine and powerfull truth, pierceth the ſoule, woundeth the conſcience, conuerteth the heart, and ſo maketh a new and another man.

Veritas Chriſtianorum eſt pulchrior Helenis Gracorum.

Wherefore albeit the ſtudy of prophane Authors, is not to be neglected, nor the truthes taught by them to be contemned, nor their gifts of vtterance to be deſpiſed, becauſe they may be good helps and furtherances for the playner opening and clearing of all diuine verities: yet for that ſometimes they commend vnto vs a ſhew of truth, inſtead of truth it ſelfe; therefore all their poſitions are to be examined, according vnto the exact rule of the Canonicall Scripture, which is the ſure touchſtone of all truth. As likewiſe for that in their pureſt mettals there is a great quantity of earthly droſſe, whereas the currant coyne of ſacred Scripture is as refined ſiluer purified and tryed ſeuen times in the fire; therefore we are to ſet a farre greater price vpon the one, then vpon the other, and to beſtow farre more paines vpon the one, then vpon the other. Of the wholſome waters that iſſue from the pure ſprings of the one, we may taſte once and againe, and then ſet them aſide to be better taſted at our better leiſure: but of the moſt ſoueraigne waters

Pſal. 12. 6.

that

Isa.12.3. that flow moſt plenteouſly out of the full fountaines of the wels of life, we ought to drinke our full draught, and euer to haue them ready at hand to ſatisfie our ſpirituall thirſt. Vpon the one we may looke once and againe, and then ſet them aſide vntill ſome fit opportunity: but we muſt be continually looking vpon the other, and neuer let them vpon any occaſion goe from vs for any long time, or to depart out of our ſight.

Pſal.1.2. Ioſh.1.8. Deut.6.7.

It is recorded of *Themantes* a Painter, that herein conſiſted the excellency of his skill, in that out of his draughts, many more things were to be collected, then were therein fully expreſſed, euen ſo is it to be ſeene in the bookes of the Prophets and Apoſtles, which draw out vnto vs the moſt liuely image of the moſt gracious and glorious God, and of his moſt goodly and beautifull workes, wherein albeit at the firſt view, and in their outward ſhew there be nothing offered to our ſight, worthy of any great admiration, yet when they are throughly viewed and looked into; it is ſtrange, and almoſt incredible what great delight will be raiſed vp by the due view of that profound wiſdome, which doth lie hid vnder a bare (as it ſeemeth) and a naked narration. For as it is reported of a Countrey called *Eleuſinia*, that it doth offer ſtill ſome new matter to ſuch Trauellers, as come againe & again, to reuiew & to reuiſe it: ſo is it moſt true of the Diuine Bookes of the ſacred Scriptures, that hath the learneſt Doctor of the Church of God looked into them neuer ſo often, and ſo attentiuely, and profited alſo therein neuer ſo much, yet if he come to reuiſe them; yea, if he ſtill diligently looke into them, he may ſtill ſee and learne more and more.

Nunquam ad te accedo quin recedo doctior.

And therefore it is not without cauſe that *Chryſoſtome* giueth this garland vnto the moſt fruitfull Vine of the Diuine Scripture, aboue all other Cedars of the wood, that it is ſo full of fruit, that all the grapes thereof can neuer be gathered; and that it is ſo rich a corne-field that all the eares therof can neuer be cleane gleaned, nor contayned within the barnes of our narrow & ſtreight hearts. So that albeit the moſt learned and wiſe be daily occupied in the ſtudy thereof; yet there will ſomewhat remaine to be learned further out of it; Yea, they ſhall plainely find thereby, that moſt of the things that they haue already

learned therein, may be yet againe learned better and better. Wherefore it was not without cause that *Gregory Nazianzen* and *Basil* (as *Ruffinus* testifieth) did lay aside for thirteene yeares all bookes of secular learning, that they might giue themselues wholly vnto the study of the Diuine Scripture. As *Ierome* likewise testifieth of himselfe, that there were full fifteene yeares past, since any prophane Author came into his hands, and if happily (saith he) as we speake to the people, any of their sayings, come into my minde, we remember it as an olde dreame comming vpon vs, when we are asleepe. 1 Cor. 8. 2.

Yet let vs not here mistake this learned Father, as if he deemed all the wise sayings of the Philosophers to be meer dotages and dreames: seeing all truthes in Philosophy came from the same Author, from whom doe proceed all truthes in Theology, aud are all of the like verity, albeit they are not of the same authority. Wherefore the depositions of prophane Authors are not lightly to be reiected, and set at naught, when they beare witnesse to the truthes in Diuinity; seeing our blessed Sauiour would not haue such inhibited to cast out diuels in his Name, which yet did not follow him as his owne disciples did. *Ve o nil verius.* Mar. 9. 39.

For as in matters of Controversie, where truth is to be determined by mens oathes; if there be such a number of deponents as the Law requireth, it is sufficient, albeit it be not amisse if there be more: euen so in the decision of questions that are diuine, it is sufficient if the truth be confirmed by euident testimonies and reasons taken out of the vn-erring booke of God, yet if testimonies also and reasons taken out of prophane Authors bearing witnesse to the same truthes be added to the former, it is not preiudiciall but beneficiall to the cause. For it is no disgrace to the Diuine truth in Theology, the soueraigne Lady and Queene of all Sciences to haue the truthes of all humane arts to attend vpon her. Nay rather it is an euident demonstration of her true Nobility: seeing she is waited vpon with such a Princely traine. Nay, her certaine truths cannot be fully opened, neither all the truthes of any other Science without some measure of knowledge in them all: For there is a- μῦσαι ἃ στορ ὁμῶ ὗσαι.

mong them an ἐγκυκλοπαιδεία, and such a strong linke of affinity, the principles and grounds of the one, lightning and strengthening the rules of the other, that no perfection of knowledge can be had in any one of them without some measure of knowledge in all.

Wherefore it is not to be feared that the principles and precepts of humane arts, will thwart the principles and precepts of sacred Theology, seeing they are in no wise contrary, the one to the other, no not in those very positions, which yet seem to carry a shew of contrariety. As for example. Of nothing, nothing can be made (viz. by any limited and finite power) is not contrary to this. The world was made of nothing (viz. by the infinite & illimited power of God. So there is no recouery frō death to life (viz. by any naturall or ordinary meanes) is not contrary to this the dead shall all rise (viz. by the supernaturall power of God.) And so in diuers other of the like kind. For doth not all reason, euen in Philosophy acknowledge the vndoubted truth of this principall in Diuinity, viz. that which is impossible with man, is possible with God, vnto whō nothing is impossible, and therefore that which cannot be brought to passe by any naturall power, may be effected by a supernatural. And doth not also all reason teach, that euery truth agreeth with euery truth, & is contrary onely to falshood and vntruth.

Ex nihilo nihil fit.
Mundus factus est e nihilo.
A priuatione ad habitum non fit regressio.
Mortui resurgent.
Verum vero consonat.

And therefore seeing euery true argument, and reason doth agree with that whereof it is an argument and reason, and ioyned with it, maketh a true proposition, no true reason in any wise can be contrary vnto truth. Why? doth not reason, experience, and Scripture also teach, that one fountaine cannot send forth sweet water and bitter? And therefore seeing all naturall reason, as well as Scripture from God the Creator of nature, and the reuealer of the Scripture, they cannot be contrary one to the other; vnlesse that God may be contrary to himselfe. Scripture indeed is contrary to the iudgement of corrupted nature, and may be new and strange to nature her selfe in her integrity, but it can in no meanes be contrary thereunto. So Saint *Austin*, truth was perswaded new to custome but not contrary to reason. Nay, there is admirable consent

Iac. 3. 11.

Aug. de Ciuit. Dei l. 22. c. 1.

and

and harmony, as a learned Author testifieth, betweene the naturall patefactions of God and the supernaturall: for from God is both reason and Scripture; and reason being obscured by sinne, and defiled with filthy errours, the Spirit of God by the Scripture, doth lighten againe and free her from her former aberrations. So Saint *Ambrose*, the light of nature being dimmed, was to be cleared by the Law. To whom accordeth Saint *Cyrill*; The law was giuen that thereby the light that was in vs should be increased. Wherefore let no reasonable man dispute against reason, nor learned man against humane learning, vnlesse he will indanger the reputation of his reason and of his learning also.

Amand. Pol. lib. 2 Log. fol. 213.

Am de fuga seculi cap. 3.

Cyrill. in Job. l. 1. c. 11.

A stranger which was not of the kindred of *Israel*, hauing shauen her selfe, and cut of the haire of her eye-browes, and of her head, and hauing performed all other things ordained in the Law to that purpose, might be ioyned to the people of God, and be admitted into the Sanctuary: So Philosophy and humane learning by her corrupt Doctrines, a stranger to the seruice of God, being pruned from them by the sharpe hooke of the Scripture, may yeeld some good timber to the Lords Spirituall builders, for the rearing vp and also for the beautifying of the Spirituall House and Temple of God. Truth it is, that the errours in Philosophy being wrongfully opposed against the truthes in Theology, and stifly and obstinately maintained and defended, haue made some of the Philosophers the Partriarches of Hæretickes: and yet as true it is that the truthes thereof being diligently sought out by the studious, haue had such as haue bin best instructed therein, the chiefest Patrons of all Diuine verities, and the strongest impugners of all Heathenish and Hæreticall prauities. And hereof it is that in all well-ordered Schooles and Vniversities, yong Schollers are first trayned vp in the knowledge of the tongues and Arts, before they be admitted to be students in Diuinity.

And doth not experience it selfe make this manifest, that the finer the naturall wit of any student is, and the more it is ripened with a greater measure of all manner of humane learning, the fitter such an one is to vnderstand the heauenly doctrines

of the diuine Scriptures, and to diue into the profundity of the mysteries of Faith. For (as S. *Austin* saith) grace doth not abolish nature, but make it perfect: neither doth nature reiect but embrace grace, Yea, (as *Tertullian* truely teacheth) God sent first nature to be our Schoole-mistris, being afterward to send prophesie, that thou being first the disciple of nature mightst afterward be more easily induced to beleeue prophesie. For the booke of Nature is as well the Lords booke as the booke of Scriptures, and the truthes written in the one, are as well the Lords truthes, as they that are written in the other. Neither is there (as *Nazianzene* saith) any knowledge of learning to be despised, seeing all Science whatsoeuer is in the nature of good things.

Aug. in Ps. 102.

Rather those that despise it, we are to account sluggish and clownish, who would be glad that all were ignorant, that so their own ignorãce might not be espied. Verily all such persõs are like the Painter, who hauing drawne out the picture of Cockes, after an vnseemly and euill fauoured fashion, set his Boy to keepe away all liuing Cockes from his shoppe, least by their comming neare, his rudenesse and vnskilfulnesse might more euidently appeare. Wherefore it may well beseeme the sauage *Sarazens* and the barbarous Turkes, to beleeue grosly in their false Prophet *Mahomet*, and to haue no learning, & to be vnable to discourse of any point of their religion, and well may the sword be the finall resolution of their sottish *Alcharon*, an argument concluding, in *Ferio*, and taken out of the Butchers Shambles, as best beseeming such beastly blood-suckers. And let it also agree to *Henry Nicholas* Father of the Familists, to glory in the name of an vnlearned man, and in a scoffe to tearme the skilfull in the Scriptures, Scripture-wise, or Scripture-men, and to warne his Schollers to beware of such. And let it agree to wicked *Ieroboam*, that made *Israel* to sinne, and to fall away from God, to make the basest of the people being vnlettered persons to be his Priests, as being in truth fitter guides to leade into all superstition and Idolatry, then vnto the right worshippe and seruice of God.

Lud. viu. l. 1 de veritate Religionis Christianæ.

Henry Nicholas in the Gospel of the Kingdome. cap. 23. Scrip. vnary.

So

So let it agre to the Priests and Prelates of the darke kingdome of Antichrist, to be like my Lord of Dunkelden, who knew neither old nor new Law; and to their Doctors which taught, that the Lords Prayer might be aswell to the Virgine *Mary* as vnto Christ; and to one of the Founders of their superstitious orders: *viz.* to Frier *Francis*, who preached to the birds; yea, to the Popes themselues, among whom some were so vnlettered, (as *Alphonsus* saith) that they knew not the very grounds of the Grammer. And let these men be their supreame iudges in all controuersies, who although they goe awry in the premises, yet they cannot erre in the conclusion. For belike, albeit they take their aime neuer so much amisse, and stand cleane contrary to shoot at the marke, yet they cannot choose but hit the white. And although they goe neuer so contrary a way all the day long, yet such admirable and vnerring guides they are, that at night they are still right, and at the place where they should be. *Alphon. de castro lib. 1. ca 4 cont. hæres.*

But the Lord requireth of all such as should be pastours and feeders of his flocke, and instructers and teachers of his people, that they be not young nouices, and raw schollers, but ancient Students, and well grounded Diuines; euen such as are able to teach truth and conuince errour: they must be learned Scribes in the Kingdome of God, able to bring out of their treasury both new and old. Yea, it is very fit and conuenient that they haue skill in prophane learning, that they may wound the enemy with his own weapon, & cut off *Goliahs* head with his owne sword, and build vp the Temple of God with some stuffe taken out of the ruines of Babylon: For (as Saint *Austin* saith) it is no small praise and commendation, to rob the Ægyptians of their sumptuous vestments, and of their siluer and gold; and to bestow the same things vpon the adorning of the Lords Tabernacle, which they abused by riot and pride, and to the beautifying of the Temples of their false gods. 1 Tim. 3. 6. *Aug. de doct. Christiana lib. 2. cap. 40.*

And verily, *Moses* being learned in all the wisdome of the Ægyptians, was thereby made mighty in words and deeds, or at the least was not a little holpen thereby in all his great

Dan.1.17. and weighty affaires. As *Daniel* being inſtructed in all wiſedome, and being taught the tongue and learning of the Caldeans, became ten times wiſer than all the Inchanters and Aſtrologians of Babylon, and was alſo ſtrengthened and ſtabliſhed in the feare and ſeruice of the true God, more than any other that liued in his time. And did not our Sauiour Chriſt giue to his Apoſtles, the firſt Preachers and Publiſhers of his Act.4.13. Goſpell in all the world, by the immediate worke of his Spi-
Luke 21.15. rit, (for they were by education ſimple and vnlearned) ſuch a mouth and wiſdome, that all their aduerſaries were not able to reſiſt? And did he not alſo giue to the firſt renewers and reuiuers of the Goſpell in theſe latter dayes, ſuch knowledge in the tongues, and in all manner of Diuine and humane learning, by bleſſing their great labours and paines, in the diligent vſing of the meanes for the obtaining thereof, that thereby they became moſt notable lights throughout all the Countreys and Kingdomes of Chriſtendome? For they which haue the greateſt light in themſelues, are the fitteſt perſons to lighten others; and they that beſt apprehend the grounds and reaſons of all humane and diuine verities, can beſt informe and confirme others in all manner of doctrines, both humane and di-
Matth.25.16. uine. As it may appeare by the parable of the Talents, where it is affirmed, that he that receiued fiue Talents, went and occupied with them, and gained other fiue, as he that receiued two gained other two.

And yet it may not be denied, but that it may come to paſſe, that he that hath the meaner gifts, may doe the more good, and ſometimes perſwade with more fruit. As in the
Ruff. hiſt. eccleſ. lib.1.cap.3. Councell of Nice, when all the learned Biſhops could not preuaile with the Philoſopher with all their pithy Orations and perſwaſions; an vnlettered Layike with a plaine Narration, cauſed him to giue ouer his former errours, and to yeeld
Zozo.li.1.ca.13 his aſſent to the myſteries of faith. But this was an extraordinary worke of the Spirit of God, opening the vnderſtanding of the Philoſopher at the plaine declaration of the vnlettered perſon, and leauing him before in his naturall blindneſſe and infidelity all the time that the learned Biſhops reaſoned

ſoned with him. For as all the lights in the world cannot direct vs in our way, if we our ſelues be blinde and want our ſight; or as all the medicines in the world cannot reſtore health, if that our diſeaſed ſtomackes will not receiue them ſo the light of Gods word, be it neuer ſo cleerely and neuer ſo directly ſet before vs, cannot guide vs to God as long as we remaine in our naturall blindneſſe, and ſhut our eyes againſt the ſame. Neither can all the balme of Gilead cure our ſpiri- Iere. 8.22.
tuall ſores, if that we will not indure to haue it applied vnto them.

All meanes are nothing be they neuer ſo good, without the ſpeciall bleſſing of God; as on the contrary ſide, when it 1 Cor.3.7.
ſhall pleaſe God to bleſſe the meanes, they ſhall preuaile be they neuer ſo meane. And verily, as in bodily wars it is as eaſie with God to ſaue with few as with many (albeit ordinarily the ſtrongeſt army, & the beſt furniſhed, winneth the field and getteth the victory) ſo in our ſpirituall warfare againſt infidelity, ſuperſtiion and idolatry; men of meane gifts by the Lords ſpecial bleſſing may more preuaile, then ſuch as are indued with greater graces. And yet as the better meanes are the better bleſſings of God, ſo ordinarily by his diſpoſition and prouidence, they doe obtaine the better effect. As it is manifeſt in the Apoſtles, who for that they were indued with the greateſt meaſure of all diuine and heauenly wiſedome, conuerted more to the faith of Chriſt then any other of their ſucceſſours.

As did likewiſe thoſe principall men, which were in theſe laſt dayes raiſed vp by God to be the reuiuers of his gracious Goſpell, ſpread abroad in a ſhort time the bright beames thereof in many countreys of this Weſt and North parts of the world. *Daniel* and his fellowes may be better nouriſhed with courſe poulſe, then ſome other with a good portion of finer food, brought vnto them from the Kings owne table: and ſo ſome perſons may be better edified with a plaine declaration of truth, lightened with one or two teſtimonies out of the word of God, then by a great cloud of the ſame witneſſes, and by many ſtrong & forcible demonſtrations; but the cauſe hereof, is either in the weakneſſe of the ſpirituall ſtomacke,

vnto

vnto the which milke doth better agree then ſtrong meat: and in the dimneſſe of the ſpirituall eye, which can ſee better with a little light then with a great, or in the extraordinary worke of God. For ordinarily, the greater number and the bigger lights doe giue the greater and bigger light, as the better and ſtronger food doth yeeld the better and ſtronger nouriſhment.

Wherefore the Preachers of the word of God being the Lords ſtewards, and the diſpoſers of the myſteries of God, who are therefore ſet ouer the Lords houſe, that they ſhou'd giue to euery one their portion of food in due ſeaſon: had need to prouide good ſtore of ſpirituall graine to be laid vp before hand in the barnes of their inlarged hearts, that therewith they may feed the Lords people to the full. As likewiſe for that they are the Lords Captaines to marſhall his bands and companies againſt the Lords and their owne enemies, they ought to be furniſhed with all manner of ſpirituall armour, that ſo they may be able to furniſh other. And verily, for any one to take vpon him to diſcourſe and reaſon without ſound and apt reaſons, and to argue without ſubſtantiall and ſufficient arguments, is to take vpon him to feed without food, to fight without weapon, to lighten a thing without light, and to build without morter, timber, and ſtone.

Wherefore the moſt wiſe God hath moſt prudently prouided for the moſt plentifull inſtruction both of Prieſt and people, not only by ſetting downe in his two bookes of nature and grace, all doctrines neceſſary for their ſaluation, with great variety of all manner of reaſons and arguments, for the better clearing and confirming of the ſame; but alſo by often repeating and inculcating of them: yea, by vrging them againe and againe; he hath giuen them a plaine admonition, that they ſhould be moſt diligent to learne thoſe things ouer againe and againe, which he hath beene ſo carefull ſo often to teach. Verily, if we were ſuch as we ſhould be, it ſhould be ſufficient for vs, that the Lord did barely and onely in the booke of the Canonicall Scriptures, deliuer the ſeuerall doctrines of all diuine vereties, giuing teſtimony to each of them

but

but once by the pen of one of his vnerring Secretaries; ſeeing when God ſpeaketh any thing, albeit it be but once, we ought to receiue it with all aſſurance, as if it had beene ſpoken often times. For although when humane teſtimonies are required, in the mouth of two or three witneſſes euery word muſt be eſtabliſhed, and to him that bringeth not a ſufficient number of deponents, it is by ſtrict law, as if he had brought none: yet for that God is true and cannot lie, nor beare witneſſe to any falſhood or vntruth, or command any thing that is vnrighteous or vniuſt; therefore in his word which is the infallible foundation of truth, if he giue teſtimony to any thing but once vnder the hand of one of his faithfull regiſters, it is as ſufficient, as if he had teſtified the ſame by them all.

Chryſ. aduerſus vituperatores monaſticæ vitæ.

1 Tim 6.19.

For if *Pythagoras* his *he ſaid it*, was enough to his ſcholers, for that he was a moſt learned and wiſe Philoſopher: and the Centurions *come, goe, and doe this*, was ſufficient to his ſouldiers and ſeruants, for that he was a moſt conſcionable Commander: yea, if the Kings *witneſſe my ſelfe*, be a full warrant to all his grants, becauſe of his ſupereminent power and authority; then much more the *he ſaid it* of the moſt high God ought to be ſufficient to his diſciples, and all that be of his ſchoole; and the *come, goe*, and *doe this* of the moſt righteous Commander and Iudge of the whole world, ought to be enough to worke a moſt ready and ſpeedy obedience in all his true and faithfull ſeruants: and the *witneſſe my ſelfe* of the King of kings, and Lord of lords ought to be taken as a moſt full warrant to all his grants, by all his loyall and faithfull ſubiects.

Ipſe dixit.

Matth. 8. 9.

Teſte meipſo.

Wherefore herein we may behold the ſtrange proceeding of our moſt great and glorious God, remitting after a ſort his owne right, and ſubmitting himſelfe in his great goodneſſe to our weakneſſe, and in his high and endleſſe wiſdome prouiding a gracious remedy for our infirmity. For becauſe we are blinde to conceiue, and ſlow to beleeue, and hard to learne, and ready to forget the holy myſteries of piety and godlines: therefore the Lord hath cauſed not onely doctrines, and reaſons and arguments to be ſet downe at once in the booke of

the diuine Scriptures, but he hath made them to be reitterated againe and againe, that thereby they may become lights to our vnderſtanding, ſtayes to our faith, and helps to our fraile and weake memory. So that albeit we are by nature neuer ſo dull and blockiſh, yet the ſame leſſons being often repeated, and opened, and cleered againe and againe, we ſhall be thereby enabled by Gods bleſſing, ſufficiently to conceiue, and faithfully keepe them in good remembrance. *Pharaohs* dreames were doubled vnto him, that the thing opened therein might get of him the better credit, ſo the inſtructions of faith, and an holy life are doubled and trebled in holy Scripture, that they might procure of vs a fuller faith. So and ſo good is our gracious God vnto vs, which are ſo and ſo vnworthy of the leaſt of his mercies, that as he hath ſtored the earth with great variety of bodily food and phyſicke, for the preſeruing and recouering of the life & health of our bodies; ſo he hath prouided in the Scriptures great abundance of ſpirituall food and phyſicke for the maintenance and reſtitution of the life and health of our ſoules.

Gen.41.32.

One kinde of bodily food, and one kinde of dreſſing doth not ſauour alike to euery ſtomacke, and therefore God hath prouided variety of both: ſo one motiue to faith and repentance, nor the deliuery thereof after one manner doth fit euery ones ſpirituall taſte and ſtomacke, therefore hath the Lord ordained great abundance of both. Yea, as the Lord gaue ſundry ſignes and wonders to be done by the hands of his ſeruant *Moſes* before the eies of the children of Iſrael, that therby they might vnderſtand that he was called & ſent of God to be their deliuerer out of the bondage of Ægypt, & that to this very end and purpoſe, that if they would not beleeue nor obey the voice of the firſt ſigne, yet they might be induced thereto either by the ſecond or the third: So doth the Lord furniſh the Preachers of the Goſpell, whom he hath appointed to bee miniſters of his mercy, for the deliuerance of his people out of the ſpirituall captiuity of ſinne and Satan, with great variety of forcible and powerfull motiues and perſwaſions to repentance and faith, that if ſome of the ſame will not worke and preuaile with them, yet other may.

Exod.4.8.

For

For the which purpoſe alſo, he hath cauſed the myſteries of godlineſſe to be ſet downe, not onely in common and vſuall phraſes, but alſo in Metaphores and Allegories, and hath lightned them with ſimilitudes and reſemblances, apparent and manifeſt to the moſt ſimple. So the Apoſtle teacheth, that the dead ſhall riſe to life and glory by the reſemblance of ſeed, that after a ſort rotteth and dieth in the ground, before it ſpringeth vp and groweth to maturity and ripeneſſe. So elſewhere he prooueth the vnprofitableneſſe of ſpeaking in an vnknowne tongue, by the trumpet; which if it giue an vncertaine ſound, none ſhall be prepared to the warre, and by ſome other the like things. So he likewiſe proueth, that the faithfull ought not to ſeeke for life and ſaluation by the works of the Law, ſeeing God hath couenanted to giue it to them in Chriſt Ieſus: ſeeing to a mans couenant or teſtament, when it is once made, nothing ought to be added or detracted from the ſame; much leſſe to the Couenant of God. So our Sauiour teacheth, that they are the holy doctrines of his good and gratious Word, that cauſeth our hearts to be good and gracious, euen as it is pure and good ſeed, that maketh the ground bring forth pure and good fruit. And verily, our bleſſed Sauiour did illuſtrate with parables all his diuine inſtructions which he gaue vnto the people, as being the beſt meanes to bring them to the knowledge of the truth, and to their euerlaſting ſaluation, which is procured thereby. For (as our Sauiour himſelfe ſpeaking thereof, ſaith) if I teach you earthly things (that is, heauenly doctrines by earthly ſimilitudes) and ye beleeue not, how ſhould ye beleeue if I tell you of heauenly things? that is, after an high and heauenly manner.

1 Cor 15 36.

1 Cor. 14. 8.

Gal. 3. 15.

Matt. 13. 23.

Matth. 13. 34

Iohn 3.

It is impoſſible (ſaith Saint *Denis*) that the diuine beame ſhould ſhine vnto vs, but vnder the variety of ſacred couerings, for parables are couerings vntill they be vnfolded and expounded, but being expounded and laid open, they make manifeſt and lay open vnto vs ſpirituall things: Chriſt (ſaith *Chryſoſtome*) did ſet out his doctrine by parables, that he might ſpeake more ſignificantly, and ſet it plainer before our eyes; for by the reſemblance of familiar things the minde is more

Dion. de caleſ. hierar. l. 1. cap. 1.

Chryſ. in Mat. hom 45. & in Ioh. hom. 33.

ſtirred vp, and doth apprehend the thing the better, being ſet foorth as it were in a picture. This kinde of opening things is moſt pleaſing, and ſticketh faſter; for a ſimilitude or reſemblance (if it be apt or fit) doth ſhew forth much wiſedome. Yea, no man doubteth (as ſaith Saint *Auſtine*) but by parables things are more readily learned, and being ſought out with ſome difficulty, are the more acceptable when they are found. Wherefore our bleſſed Sauiour and his Apoſtles vſed often parables and reſemblances taken from earthly things, for the better manifeſting of their heauenly doctrines, and other like arguments alſo, taken out of the booke of nature, well knowne to euery intelligent man, that is ſound and entire in his outward ſenſes. As when our bleſſed Sauiour appeared to his Diſciples after his reſurrection, and they ſuppoſed that they had ſeene a ſpirit, our Sauiour appealeth to the outward ſenſes, ſaying, handle me and ſee me, for a ſpirit hath not fleſh and bones as ye ſee me to haue. And when *Thomas* would not yet beleeue the teſtimony of his fellow Apoſtles, concerning the reſurrection of Chriſt; when he appeared vnto them againe, he ſpake vnto *Thomas* ſaying, put thy finger here and ſee my hands, and ſtretch foorth thy hand and put it into my ſide, and be not faithleſſe but beleeue: The which thing when *Thomas* had done, he was ſo conuinced euen by the cenſure of his outward ſenſes, that immediatly he crieth out ſaying, my Lord and my God.

Aug. de doct. Chriſtiana lib.2. cap.6.

Luke 24. 39.

Iohn 20. 28.

So the Apoſtle Saint *Paul* to conuince the idolatrous Athenians of error for the worſhipping of their gods, with materiall images, alleageth this naturall reaſon, taken out of one of their owne heatheniſh Poets; ſaying, *Seeing we are the generation of God*, reſembling God by our immortall ſpirits, which cannot be reſembled by any materiall image, much leſſe can the immortall and incorruptible God be reſembled by any ſuch meanes. So among the Corinthians, when there was an abuſe in ſome of them in wearing long haire, the Apoſtle to redreſſe the ſame, appealeth to the iudgment of nature it ſelfe; ſaying, What, doth not nature it ſelfe teach you, that it is a ſhame for a man to haue long haire? So our bleſſed Sauiour, to perſwade

Act. 17. 29.

1 Cor. 11. 14.

his

his Disciples to doe good to their very enemies, saith, that nature doth teach the Gentiles themselues to be good to their friends, and that Christians being aduanced aboue them by grace, should learne thereby to doe good to their enemies; especially seeing that sense and experience did plainly teach them, that God maketh his Sunne to rise on the euill and on the good, and his raine to fall on the iust and vniust. Wherefore errours may be confuted, and faith and piety perswaded, not onely by arguments taken out of the booke of grace, but also out of the booke of nature. For neither sense nor reason, are contrary to religion, or enemies to faith; nay rather right reason is a most fast friend to faith, and a most valiant Champion for true Religion. Matth. 5. 45.

But yet here this most reasonable caution must be added, that when question is of the extraordinary and supernaturall workes of God, we take not vpon vs to measure them with the short line of naturall reason, seeing that is not able to reach vnto the height, or to sound the depth thereof. And therefore *Sarah* and *Zachary* cannot be excused, in that when a childe was promised to each of them by the Lord almighty at that time, when by the course of nature it was vnlikely, if not impossible that they should haue had any; they cast their eyes vpon the disabled power of nature, and not vpon the almighty power of God, and thereby offended through vnbeleefe. Whereas the blessed Virgin *Mary* in a case more improbable, cast her eyes vpon the power of the promiser, and so sanctified his holy name. As *Abraham* also in the former case, doubting not through vnbeleefe, but resting fully assured that he that promised him a childe would and could performe it, glorified God aboue that hope that nature could yeeld, but vnder that hope that God which is supernaturall, is able to satisfie to the full. Wherefore it is not impossible by reason, to ascend aboue reason, and by the principles of an higher science, to haue that selfe-same thing confirmed for a truth, which by the grounds of an inferiour Art cannot be proued. Gen. 18. 11. Luke 1. 18. Luke 1. 49. Rom. 4. 19.

Neither is faith it selfe then most commendable, when she hath fewest reasons to assist her, for then the Colliers faith

were better then the wise hearted Christians, and the learners better then the teachers: yea to grow from faith to faith by growing from knowledge to knowledge, were to grow from the better to the worse; much lesse when she is resisted with all the forces thereof. The truth is, that faith is neuer at open warre; no not so much as at the least iarre with true reason, neither is she at any time thereby resisted, but continually assisted with all her might. Yea, to say that faith is contrary to reason, is to say, that the sight is contrary to the light whereby it seeth, and that an house is contrary to the foundation whereon it is built; Nay, rather we may truly auouch, that where there is no reason conceiued, there is no light to make manifest the truth, nor motiue to perswade to faith, and therefore no truth nor faith at all. As likewise, where there is reason only in shew and not in substance, there is a false light and a wrong perswasion, and therefore a false and erronious opinion rather then a true faith. But whereseuer true reason appeareth indeed, there is a true light and a right perswasion, and so a true and right faith.

In so much, that where true reasons be the fewer and the more weakelie apprehended, there is a weaker and feebler faith; but where they be the more, and the more strongly apprehended, there is the stronger and fuller faith. And this is manifest by the different degrees of faith that are to be seene, euen in the true and sincere seruants of God. For at the first imbracing of the sauing doctrines of faith, the faithfull may be ignorant of many forcible reasons that doe belong to the further strengthening thereof, and that in those very points, which yet in some measure already they vnderstand & beleeue; and in some other points of that diuine doctrine, they may be without knowledge altogether, vntill that by continuing in the schoole of Christ, they enlarge their knowledge, & strengthen their faith. So Saint *Austine*, when we beleeue (*viz.* at the first) being now (*viz.* by continuance) made more strong in the faith, we vnderstand (*viz.* better) that which we beleeue; not now men but God himselfe inwardly strengthening and lightening our minde.

Aug. cont. epist. Fundam. ca. 14.

Where-

Whereby we may vnderſtand, that at our firſt calling to the faith of Chriſt, we may happily haue but ſome ſmall meaſure of knowledge, whereas by continuing in the ſtate of grace, as God doth lighten our mindes with a greater meaſure of knowledge in the myſteries of godlineſſe; ſo doth the ſtrength of our faith grow greater and greater. This is alſo apparent by the diuerſities of the degrees of faith that were in the people of God, before the comming of Chriſt in the fleſh, and in *Iohn* the Baptiſt, his immediate fore-runner, and in all wiſe hearted Chriſtians ſince his aſcention into heauen. For the people of God that liued before the incarnation of Chriſt, being further off from the appearing of the Sunne of righteouſneſſe, and hauing a darker Word, and obſcurer Sacraments, had by theſe meaner meanes a leſſe light, and ſo a weaker and a feebler faith. Whereas *Iohn* Baptiſt, being neerer to the riſing of this glorious Sunne, both ſaw a greater light, and obtained a greater faith then in his time was to bee found among the children of women. And yet all ſuch Chriſtians as are throughly inſtructed in the myſteries of the Goſpel, and ſo haue ſeene this Sunne after a ſort ſhining in his might, and reuealing himſelfe by a more plaine Word, and more familiar Sacraments, haue receiued of God, as a greater meaſure of light, ſo alſo an higher degree of faith then *Iohn* the Baptiſt himſelfe was indued withall. Matth. 11. 11

And hereof it is, that the knowledge of the people of God that liued before the incarnation of Chriſt, is compared by Saint *Peter*, to a light ſhining in a darke place, or to the light of a ſmall ſtarre that ſhineth in the night. Whereas the knowledge that is giuen to all wiſe-hearted Chriſtians, is likened to the greater light of the day ſtarre, yea to the light of the day it ſelfe. Wherefore it was not without cauſe, that by the ancient Fathers the faith of the Iewes is compared to a child in his infancy, to corne in the graſſe, and to fruit in the bud and bloſſome: whereas the faith of all ſuch Chriſtians as are ſufficiently inſtructed in the doctrine of the Goſpel, is likened to a man in his ſtrength, to corne in the fulneſſe of the eare, and to fruit that is come to maturity and ripeneſſe. The which is ſo cer- 2 Pet. 1. 19.

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taine and an vndoubted a truth, that if any inſtance may bee giuen againſt the ſame in any ſingular perſon that liued vnder the Synagogue, as in *Abraham*, *Moſes*, *Dauid*, and the like, we may be bold to ſtand to this reſolution, that if in theſe perſons there was any eminency of faith above that which is to be found in ſuch as liue vnder the Goſpell, the cauſe thereof was in the extraordinary working of the Spirit of God, which enabled them to vſe more diligence in their weaker meanes, and thereby aduanced them to greater gifts.

Now if againſt theſe things which haue beene deliuered, it be obiected, that faith doth not produce her actions by meanes of diſcourſe, but by the immediate operation and reuelation of the Spirit of God: albeit, this hath beene moſt abundantly confuted in all the former part of this Chapter: yet if it were not ſo, this one reaſon is fully ſufficient to conuince the ſame. For where is faith is that to the minde, which the eye is to the body, then it followeth, that as the eye doth not apprehend his obiect immediately, but as it is made conſpicuous by meanes of ſome bodily light: ſo faith which is the ſight of the ſoule, doth not apprehend truth, which is her generall obiect, vnleſſe it be made manifeſt by the light of reaſon, and meanes of diſcourſe. The which is ſo ſure and certaine a truth, that the Apoſtles themſelues who had the knowledge of all diuine and humane verities, neceſſary for ſuch as ſhould be teachers and inſtructers of the whole world; giuen vnto them, not by their owne labours and ſtuddy, but by the immediate reuelation of the Spirit of God, yet had not this their knowledge without diſcourſe. As it is manifeſt by manner of handling and deciding the queſtion that was brought vnto them; which was, whether the workes of the Law were to be ioyned with faith in Chriſt, in the caſe of iuſtification and ſaluation: For it is recorded, that after the queſtion had beene debated among them with great diſputation and diſcourſe, the Apoſtle Saint *Peter* determined the ſame, and that not without the allegation of many arguments and reaſons. As Saint *Iames* cauſed ſome clauſes to be added thereto, but not without the producing of iuſt grounds for the ſame. So when the people of

Act. 15.

God

God were to be carried into captiuitie among the heathen, how did the Lord, fore-seeing that they should be intised to Idolatry, strengthen them in the Faith and Seruice of the true God, and arme them against all contrary perswasions, but by deliuering vnto them such reasons, as whereby they might be fully perswaded, that their owne God was the onely true God, and that the gods of the Heathen were but titularie gods, that is, gods in name, and not in deed. Ier.10.11. Isa.41.21.

It is a truth confessed euen by some of the chiefe pillars of the Church of *Rome*, that all the greatest mysteries of Faith that are necessary to saluation, are plainely set down in the Canonicall Scriptures. Now I would demand whether these doctrines there deliuered, are treated and discoursed of there verbally, and in bare words onely, or really with sufficient waight of sound reason? And verily how can any one reason without reason, and discourse without discourse.

That there is but one true God, euen the God of *Abraham*, *Isaac*, and *Israel*, the Prophets *Isay*, and *Ieremy* proue by most sound and sufficient arguments in the places cited a little before: That this one God is distingu shed into three persons, The Father, the Sonne, and the Holy Ghost; why may it not be both iustified and illustrated and made euident by sound and sufficient arguments and reasons? For whereas God is essentially good, yea goodnesse it selfe (seeing it is the property of that which is good to communicate it selfe to other) why may it not be beleeued as an vndoubted truth, that God the Father gaue his æternall essence to God the Sonne, begotten of him before all worlds? and that God the Father and the Sonne, gaue their æternall essence to God the Holy Ghost, proceeding from them both from all æternity? Hath God giuen to some of his mortall creatures, power to beget things of the same essence and substance with themselues? And may not the æternall God beget an æternall Sonne of the very selfe-same essence and substance with himselfe? And hath God giuen to some other of his creatures, as to graine of all sorts this power, that things of the same essence and substance doe proceed from them? And hath not the æternall Father and the Sonne

Bonum est sui communicatiuum. Pro.8.22. Ioh.5.26. Ioh 16.15. Ioh 15.26.

power, that an æternall Spirit of the same essence and substance should proceed from them both from all æternity? Is not this world with the creatures therein contained, a most liuely glasse, wherein the most glorious Creator is shadowed out vnto vs? And euery good thing that hath a reall and an absolute being in the creature, hath it not a reall existence in God? For God is most absolutely and fully perfect; and therefore the perfection of all good things is in God in the highest degree of absolute and full perfection.

And therefore seeing that paternitie, and filiation, and procession are good things in the creature; why may they not rightly be said to be in God, in whom is the fulnesse of all good things? Of all the creatures of this inferiour world, the soule of man is most principall, as the Sunne is the chiefest of all those goodly lights, that are planted aboue in the heauenly spheares: and therefore they are the fittest among all the noble creatures, in some sort to resemble vnto vs the glorious Trinitie.

Anima mundi est Deus.

The reasonable soule of man, hath a reasonable substance, which beareth a reasonable vnderstanding, from which proceedeth a reasonable will, and yet this is but one soule: So God the soule of the world, and the life of all things, being æternall, begate his æternall vnderstanding and wisedome before all worlds: from whom proceedeth from all æternity the holy Spirit, with whom, and by whom, they will and worke all things; and this æternall soule, wisedome, and will, is but one God. So in the Sunne there is a most singular pure substance, and a most excellent lustre and brightnesse begotten thereof, and residing in the same, and glorious beames issuing from both: So in the most glorious Deity wee may behold God the Father, the Father of Light,; God the Sonne the brightnesse of his Fathers glory: God the Holy Ghost by whose beames the Light of the Gospell is made manifest vnto vs: and yet this Father of Light, this brightnesse of his Fathers glory, and this glorious beame issuing out of both, is but one and the selfe-same God.

Iac. 1. 17.

Heb 1 3.

1 Cor. 2. 10.

This euen the greatest mystery of our Christian profession,

was

was in part knowne vnto very Heathens themselues. For they auerred that *Minerua* the Goddesse of Wisedome was begotten of their great God *Iupiter*, without the helpe of *Iuno*, which came in all likelihood from this vndoubted truth, that the second person of the Trinity, the essentiall wisedome of God was begotten of the true *Iehovah*, before all worlds.

Now, if any one being of a more metaphysicall apprehension, desireth to see concerning that high mysterie, other reasons that are more metaphysicall, let him repaire to the Lord of *Plessis*, in his bookes of the truth of Christian Religion, & *Zegedine* in his Common places, and to *Reckerman* in his *Systema Theologicum*. But if any one on the contrary side, iudge that these few are too many, I would request him to pardon me herein, seeing, if I had produced no reasons for the opening of this truth; I had failed in the chiefe point of this Treatise, wherein is auouched, that all quæstions, humane and diuine, maybe cleared & iustified with arguments and reasons: And that the truth of this assertion may yet further appeare; let vs proceed to the quæstion concerning the resurrection of the dead, which is also supernaturall, and take a view how by great variety of arguments and reasons, the Spirit of God doth open the same in the Diuine Scriptures.

The Doctrine of the Resurrection, is strange, absurde, and almost, yea, altogether incredible in the iudgement of the naturall man; but most wise and reasonable vnto the Christian. Act. 17. 18.

The Apostle Saint *Paul*, in the fifteenth Chapter of the first Epistle to the Corinthians, proueth the same by many arguments and reasons. As first, Christ is risen from the dead; therefore there is a Resurrection. *Fides Christianorum resurrectio mortuorum.*

Now that Christ is risen, he prooueth it; first, for that his resurrection was fore-tolde in the word of God, the which that it should not take effect, it was impossible. Secondly, he proveth it by the testimony of those that saw and handled his wounds that were made in his body, both before and after his death. Thirdly, he proueth it by the effect of Christs sufferings and death, which was a full satisfaction for sinne, and an abolishing of death, and therfore an introduction of a Resurrection. Psal. 16. 10. Rom. 9. 6.

For where there is no ſinne, there is no death, at leaſt, as it is a paine and puniſhment for ſin, but onely as it is an entrance vnto life euerlaſting, which cannot be enioyed by our whole mã, vnleſſe there be a Reſurrection.

Now the Apoſtle hauing thus proued the Reſurrection of the dead, by our Sauiours owne Reſurrection, hee proceedeth to proue the ſame by diuers other arguments and reaſons: If (ſaith hee) there be no reſurrection, to a better eſtate afthis life, then this world doth afford, then are the godly of all men moſt miſerable; for that in this life they are ſubiect to ſo many outward and inward croſſes. Yea, then let vs eate and drinke, for to morrow we ſhall die; and let vs labour to enioy the pleaſures of this life, if there be no reſurrection, nor hope to inioy better things in the world to come. But it is abſurd to imagine that the godly are in the worſt caſe, and that godleſſe Epicures and Atheiſts are in the beſt: therefore it cannot be but there ſhall be a Reſurrection.

Moreouer, whereas God doth raiſe vp his faithfull ſeruants here in this life in their ſoules, from the death of ſinne to the life of righteouſneſſe (whereof Baptiſme is not onely a liuely repreſentation, but alſo an aſſured pledge) why ſhould they doubt, but that he can and will deliuer their bodies out of the bonds of bodilie death, ſeeing the one is a farre greater and harder worke then the other? and ſpecially ſeeing he hath giuen his word alſo, that all ſuch that haue their part in the firſt Reſurrection, ſhall not be hurt by the ſecond death, much leſſe be kept for euer vnder the power of the ſame. Furthermore, if theſe intelligible motiues will not prevaile with vs, the Apoſtle ſendeth vs to ſenſible things, that we may be conuinced by the cenſure of our ſenſe. For (ſaith he) if hearbes and graine after a ſort die in the Winter, and receiue life againe in the Spring; why may not the bodies of men doe ſo likewiſe?

Apoc. 20. 6.

Surely Saint *Auſtin* auoucheth, that he that quickneth, putrified and dead graine, by the which, mans life is maintained in this world, wil much more quicken man himſelf that he may liue with him for euer. The which truth is moſt ſolemn-

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ly auouched by the Prophet *Esay*, Thy dead shall arise, with my bodie shall they arise; awake and sing yee that dwell in the dust, for thy dew is as the dew of the herbes, and the earth shall cast out the dead. The earth, saith the Prophet, doth bring out her herbes in the Spring, which were dead in the Winter; and why may she not doe so with our bodies, at the generall iudgement? Wherefore (as our blessed Sauiour testifieth) all such as are contrarie minded erre, not knowing the Scriptures, nor the power of God, nor yet his constant and vnchangeable goodnesse. Isa.26.19. Mar.22.29.

For first, the Scriptures doe plainelie testifie, that there shall be a Resurrection of some of them that sleepe in the dust, to glorie; and of some to perpetuall shame and contempt. Secondlie, the power of God doth teach, that as he made all things out of a confused Chaos at the first, and gaue to each thing their distinct and seuerall beings; so he can doe the like againe, if all things should returne to their former confusion. Thirdlie, the constant and vnchangeable goodnesse of God doth likewise assure vs of the truth hereof, For God is the God of *Abraham*, and of all the spirituall children of *Abraham* for euer. For a true friend loueth alwaies, much more God, the faithfullest friend of all friends. For if we be vnfaithfull, yet he will not be vnfaithfull; he cannot denie himselfe. And therefore albeit, that sin may suffer a full death, hee causeth the faithfull to sustaine the anguish of a bodily death; yet he will raise them vp again to life, that they may euer liue with him, and inioy the fruit of his most constant and immutable goodnesse and loue. For the bodies of the faithfull, as they haue beene co-workers with their soules in the Lords seruice, so they shall be ioynt possessors with them in that happinesse and blisse wherewith he will reward all his faithfull seruants. Yea, whereas our blessed Sauiour Christ tooke vnto him an humane body as well as a humane soule, and suffered in the one as well as in the other, vndoubtedly the faithfull shall be partakers of their saluation and redemption, as well in the one, as in the other. Dan.12.2. Exod.3.15. Prou.17.17. Isa.49.15. 2 Tim.2.13. 1 Thess.4.17.

Now by these things that haue beene deliuered, it is euident

dent that holy Scripture giuen by diuine inſpiration, is able by ſuch ſufficient arguments and reaſons in all the myſteries of
2 Tim. 3. 15. piety and godlineſſe, to teach truth, and to convince errour; that the man of God may be made thereby wiſe to ſaluation by faith in Chriſt, that is, that the ſincere and ſound Chriſtian, the true ſeruant of God may obtaine a wiſe faith, and ſo may be ſaued. Yea, that a profeſſor of any Religion ſhould voluntarily confeſſe that the points of his profeſſion cannot be iuſtified by reaſon, but muſt be taken for truthes, without ſuch proofes as be without exception, argueth a fooliſh and a blinde ſophiſter, rather then a wiſe and a ſound diſcourſer; for to require and begge that things moſt controverſed and wholly
Petitio principij. doubted of ſhould be allowed of by the adverſary, and taken for vndoubted truthes, is no better then to vſe a groſſe ſophiſticall fallacy.

It is reported, prophane *Gallen* thus to haue cenſured our great Prophet *Moſes*, *This man ſaith many things, but proueth nothing.* As the Atheiſts of theſe our laſt and worſt times, haue beene bold to auouch that our Chriſtian Faith is voide of all wiſedome and reaſon. For ſo they auouch, that *Ratio ſuadet, fides fallet, credere quam fidere prudens mallet.*

But the truth is, that there is more ſound & waighty reaſon in the very three firſt Chapters of the firſt booke of *Moſes*, then in all *Gallen's* large volumnes; as there is more true wiſedome and reaſon in the doctrines of the Chriſtian Faith, ſet downe in the bookes of the Prophets and Apoſtles, then all the Atheiſts; yea, then all the very wiſeſt men in the whole world, are able to apprehend; So that we may moſt truely auouch of our Chriſtian Faith,

Ratio ſuadet, fides compellet; fidere
quam viuere prudens vellet.

Sound reaſon doth perſwade,
but true Faith will compell;
To ſuch as hold faith faſt,
loſt life, for it is well.

As

As it is euident in many thousand Martyres, who by the most powerfull and prevailing reasons of the Gospell, being setled in the Faith, willingly endured the losse of their temporall goods and liues in defence of their holy and Christian profession.

Wherefore to conclude this quæstion, seeing whatsoeuer things were written afore-time were written for our learning and are reuealed for vs and for our children for euer, all wise hearted Christians may hence learne, not onely to search out the bare and naked Doctrines of faith and godlinesse, but also the reasons whereon they are grounded. For they must not be still babes, feeding vpon milke, and standing in need to be taught the principles of the Catechisme, but they must desire to be able to receiue meate meete for men, and to digest strong foode. They must not be still as Lambes, wading in the shallow places of the Riuer of the water of Life, but they must be as Elephants endeauouring to diue into the deepest profundities thereof, that so they may be rauished with the wonders of Gods Law. For we may see an end of all perfection, but the Lords Commandements are exceeding large. Rom.15.4. Deut.29.29. Heb.5.12. Ezek 47.5. Psa.119.129.

For albeit we happily may so fully apprehend the learned discourses, that be made by humane Authors, that we may write *nil ultra*, there is nothing in them that we haue not found out, yet when we haue laboured to the vttermost of our power, and that all the dayes of our liues, to finde out the right sense of euery sentence of holy Scripture, we may sit downe in the ende, and write *plus ultra*, that is, that there is a farre deeper profundity therein, then the short Cables of our weake wits are any way able to reach to the bottome thereof. Psa.119.96.

Yea, if it were possible that we had gained so much knowledge, as the Apostle had, which was rapt vp into the third heauen, yet if we will follow him, we must labour still to know Christ, and the vertue of his resurrection, and the fellowship of his afflictions, that thereby we may be more and more conformable vnto his death. For vnto the fulnesse thereof, we haue not as yet attained, neither are we already perfect. And therefore we must after a sort forget that which is past, and endeauour Phil.3.8.

uour our ſelues to that which is before,& follow hard towards the marke,that at the laſt,euen in the laſt end of our liues wee may apprehend that,for whoſe ſake we our ſelues were apprehended of Chriſt Ieſus. And thus haue we deliuered the meanes whereby Faith is begotten and confirmed,now we are to proceed to the definition and deſcription thereof.

CHAP. IIII.

Saving Faith is Diuine wiſedome, or a certaine knowledge and a ſetled aſſent, and adherence to all Diuine verities neceſſary to ſaluation,and eſpecially to the couenant of grace,as to the meanes of our higheſt happineſſe,and our chiefeſt good.

Col.2.2. FAith (ſaith the Apoſtle) is the full aſſurance of our vnderſtanding and knowledge in the myſterie of God euen the Father,and of Chriſt,which bringeth with it all ſpirituall riches,and therefore cauſeth the faithfull to eſteeme of it, as of the meanes of their higheſt happineſſe and chiefeſt good.

And againe,Faith is ſuch an excellent knowledge of Chriſt Ieſus our Lord,that maketh the faithfull to eſteeme all other things as dung in reſpect thereof, which giueth them ſuch an Phil.3.8. aſſurance of their iuſtification & glorification through Chriſt, that the high price thereof is the marke that they aime at in all their indeauours.

2 Pet.1.1. This pretious Faith (as Saint *Peter* calleth it) hath two ſingular effects iſſuing out of the ſame, which are, ſanctification began in this life,and an aſſurance of a full glorification in the life to come, The which becauſe they are the certaine ſignes and markes of a true faith; therefore the Apoſtle in diuers places doth deſcribe it by the ſame. True Faith (ſaith Tit.1.1. the Apoſtle) is a gift proper to Gods Elect, conſiſting in ſuch a knowledge of the truth, which is according to godlineſſe. And that we may know by what diuine truth in particular faith

faith bredeth godlineſſe, the Apoſtle hath ſet it downe elſe-
where, ſaying, We all behold as in a mirrour, the glory of the 2 Cor.3.18.
Lord with open face, and are changed into the ſame image
from glory to glory, as by the Spirit of the Lord. We all (ſaith
he) that are indued with the eye of faith, behold in Chriſt the
mirrour and miracle of the Lords matchleſſe mercy, the glory
of Gods goodneſſe and loue, he being neuer more glorious
then in the ſame; with open face, in reſpect of the reuelation
thereof, made in former times vnder obſcure types and ſhad-
dowes, and by this cleere ſight of the Lords moſt glorious
loue in Chriſt, we are renewed into his image in righteouſneſſe
and true holineſſe, according as it pleaſeth the Lord to begin
the ſame by his Spirit, and to inlarge it alſo.

Now concerning the other effect of faith, the Apoſtle de-
ſcribeth true faith by it alſo, ſaying, faith is the ground of
things hoped for, and the euidence of things not ſeene. That
is, faith is ſuch a gracious gift, as enableth the faithfull euident-
ly to behold the inuiſible things of God, and eſpecially his vn-
ſpeakable goodneſſe and loue; and giueth them alſo, in him a
ſure ground-worke for the aſſurance of their full glorification,
which as yet they inioy but in hope. Now in this Chapter we
are to intreate of the definition of faith, and of the ſingular ef-
fects, in the two next following.

Aſſent doth follow apprehenſion, and therefore as a ſlight
and a light apprehenſion begetteth opinion, which is an vnſet-
tled and an vnſtable aſſent: ſo a ſure and certaine aſſent of the
myſteries of godlineſſe ingendereth faith; that is, a reſolute
and ſettled perſwaſion. For a ſettled aſſent proceeding from
a well grounded knowledge, is all one with ſauing faith, and
diuine wiſedome. As it may appeare in that when the Word
of God is ſaid either ſeuerally, to giue the knowledge of ſalua-
tion to the Lords people, *Luke 1.77.* or to giue faith, *Rom.*
10.17. or to giue wiſedome vnto the ſimple, *Pſal.19.7.* or
ioyntly to bring to the vnity of faith, and of the know-
ledge of the Sonne of God, *Epheſ. 4.13. Tit. 1.2. Ioh. 6.60.*
7,8. 1 Ioh. 4.16. or to bring the vnderſtanding of wiſedome
and knowledge, *Prou. 1.2.9.10. Col. 1.9. Iac. 3.13.* or to

make wiſe to ſaluation by faith in Chriſt Ieſus, *2 Tim. 3. 15.* one and the ſelfe-ſame effect is deliuered vnder theſe diuers names. Which may alſo further appeare in this, that the Spirit of God which calleth this diuine gift the full aſſurance of faith, *Heb. 10. 22.* calleth it alſo the full aſſurance of the vnderſtanding, *Col. 2. 2.*

The minde and the vnderſtanding is the eye of the ſoule, and a ſure and ſettled knowledge of the myſteries of godlineſſe, or ſauing faith, or diuine wiſedome is the right ſight of this eye. And hereof it is, that our bleſſed Sauiour not onely in his owne perſon calling men to repent and to beleeue the Luke 4. 18. Goſpell, is ſaid to preach recouering of ſight to the blinde; But alſo ſending out his Apoſtles to goe into the whole world and to preach the Goſpell to euery creature, is ſaid to ſend them out to open their eyes, that they might turne from darkAct. 26. 18. neſſe to light, and from the power of Satan to God, that they might receiue remiſſion of ſinnes, and inheritance among them that are ſanctified by faith in him.

And therefore the opening of the eyes of the faithfull whereby they truly apprehend the myſteries of godlineſſe, is called Prou. 29. 18. *Viſion*, as the Spirit of God which worketh this viſion is called Iohn 2. 20. an eye ſalue, and as the Reuealers of this doctrine in old time 1 Sam. 9. 9. were called *Seers*.

And verily the true ſight, apprehenſion, and knowledge of the Couenant of grace, and of all other diuine doctrines of the word of God, is (as *Origen* ſaith) a ſpeciall gift of God, *Orig. lib. 7. cont. Celſum.* proper to ſuch onely as are predeſtinated to this, euen to walke worthy of God, who hath made himſelfe knowne vnto them. To thē only it is giuen to know the myſteries of the kingdome Matth. 13. 11. of heauen, to others it is not giuen: For they ſeeing do ſee, and do not perceiue, and hearing do heare, and not vnderſtand, leſt 2 Cor. 3. 14. they ſhould returne & ſo be healed. The vaile of corrupt opinions is not taken from their eyes, but onely from theirs which are effectually called and turned to Chriſt by the preaching of the Goſpell. For they all behold as in a mirrour the glory of God with open face, the vaile or couer being taken from their eyes.

Now if the faithfull be those vnto whom God hath reuealed himselfe, and hath opened their eyes, and hath made them to see, by giuing to them a true faith; then faith is a true sight, apprehension, and knowledge of God, and of his goodnesse and loue in Christ, and of all other diuine verities which are necessary to the saluation of a faithfull man. And so was Faith defined by the ancient Fathers, both Greeke and Latine, as Doctor *Bayfield* testifieth in his third Chapter concerning sauing Faith. Iohn 9. 39.

The Deuils and all obstinate and impenitent sinners, as they haue neither sauing Faith, nor diuine wisedome; so neither haue they any such sight, apprehension and knowledge of the diuine verities of Gods most holy Word, as causeth them to yeeld a sure and certaine assent thereunto. The Deuils in their creation were Angels of light, and were sanctified with the cleere knowledge of all diuine verities, but now they haue lost sanctity by falling away from God the Father thereof, and from truth the mother and nurse of the same. The Deuill (saith our Sauiour) abode not in truth, but is a liar and the father of lies; he made choice to misconceiue of God, that he was vniust, hard, and cruell, and he is so blinded and hardened therein, that he cannot, nor will not be remooued from the same. As it may appeare in that he refused to stand to the censure of our Sauiour Christ, laying euer to his charge iniustice, and cruelty: saying, What haue we to do with thee thou Iesus of Nazareth? Art thou come to torment vs before the time? Iohn 17. 17. *Chryſ. hom. 19. in Pſal. 118.* Iohn 8. 44. Matth. 8. 29.

And verily, from that which preserued at the first, and still preserueth the elect Angels, (as *Isidore* testifieth) that is, from the vision, and contemplation, and settled perswasion of all those diuine perfections that be in God, especially of his infinite and endlesse goodnesse and loue: the reprobate Angels fell, and wholly depriued themselues thereof, and therefore doe not now know and acknowledge, that God is righteous, gracious, and good, nor honour him by ascribing vnto him these glorious perfections.

Now as the old Serpent hath thus inuenomed himselfe, so

hath he with the ſame poiſon infected the nature of *Adam* and *Eue*, & of al vs which by ordinary generation deſcend from thē: For he perſwaded our firſt parents, not only that God was not good vnto them, for that he forbad them the vſe of the fruit of one of the trees of Paradiſe, and withheld from them the knowledge of good and euill, leſt thereby they ſhould become as Gods; but alſo that he was not righteous and true, and that the euils wherewith he threatned them, if they brake his Commandement, ſhould not come vpon them.

By which miſſe perſwaſion, they miſconceiuing of Gods goodneſſe and righteouſneſſe, were hardened with all their poſterity in this miſconceit. In ſo much, that now by nature
Rom. 3. 10. there is none that vnderſtandeth and ſeeketh after God, there is none that beleeueth his goodnes, and imbraceth the meanes whereby they may be made partakers thereof, nor feareth his iuſtice, and ceaſeth to ſtirre vp his indignation and wrath. They beleeue not Gods goodneſſe, but ſcorne the faithfull (as the wiſe man teſtifieth) that doe the ſame, thinking it to be a thing impoſſible that any can haue the aſſurance of Gods fa-
Sap. 2. 13. therly loue. They beleeue not Gods iuſtice, for then they would auoid ſinne, if it were but to eſcape the dreadfull execution of Gods vengeance due to the ſame. Our conſcience (ſaith
Cypr. de ſimpl. Prælatorum. Saint *Cyprian*) would be afraid if it did beleeue, but becauſe it beleeueth not, therefore it feareth not: If it did beleeue it would take heed, and if it did take heed, it would auoid both the euill of ſinne, and the puniſhment thereof. Wherefore (as ſaith
Amb. in 1. ep. ad Theſſ. cap. 4. Saint *Ambroſe*) the wicked goe hence to hell, that there they may learne that to be true, which here they would not.

The perſons indued with a temporary faith, draw neareſt to ſuch as haue obtained a true, ſauing, and iuſtifying faith; For they come gladly vnto the holy aſſemblies, and heare the word willingly, and incontinently with ioy receiue the ſame, but this they doe vpon ſome ſiniſter reſpect, as for curioſity of knowledge, or for vaine-glory, or for profit and preferment: and while they obtaine thereby their deſires, they will ſeeme to be zealous and feruent profeſſors; but when they are croſſed in their purpoſes, then their zeale draweth cold, and the heat there-

thereof is vtterly extinguiſhed: whereas they that are endued with a true faith, receiue the word with a ſimple, honeſt, and good heart, and in all ſincerity imbrace the Goſpel for the Goſpels ſake, euen becauſe it openeth the way to true happineſſe. Luke 8.13.

The Temporiſers happineſſe, whatſoeuer outward profeſſion he maketh to the contrary, is to enioy earthly things, and therefore he will forſake faith and a good conſcience, and God alſo rather then he, will forſake them, but ſuch as be faithfull men indeed, will not leaue the grant of Gods endleſſe loue in Chriſt, made ouer to them in the Goſpell, no not to gaine a vaſt world of glorie, or to eſcape a whole hell of miſerie. And this commeth to paſſe for that the word of God is of the one, but ſuperficially receiued, and therefore at the laſt withereth and dieth; Whereas in the other it taketh deepe roote, and therefore liueth and flouriſheth in them continually; In the one it poſſeſſeth as it were the vnfenſed ſuburbes of their ſenſes, and the weake ſconſes of their phantaſies; but in the other it ſeateth it ſelfe in the well-defenced Cities of their ſoules, and in the vnconquerable Caſtle of a good conſcience. In the one it is entertained as a paſſenger, for a night, or as a ſoiourner, for a ſeaſon; In the other, it is receiued as an inhabitant, and as an owner in his owne home. In the one, it is as the flaſhing of a falling Starre, in the other, it is as the light of the Sunne, which ſhineth more and more vntill the perfect day. In the one, it is as the darke glimpſe of a purblind eye, in the other it is as the ſight of the eye that is begun to be well cleared, & in good part made ſound and whole. Laſtly, in the one it is as the dainty diſhes of a ſumptuous feaſt, taſted of but a little: in the other, it is as food ſo well chewed, ruminated, and digeſted, that they which eate thereof, neuer hunger after any other food of their ſoules, but content themſelues with this only. Acts 8.37. Coll.3.16. Ioh.1.ep.3. Iude v.13. Pro.4.18. 2 Pet.1.9. Ioh.9.39. Heb.6.3. Ioh.6.35.

And verily, he that hath once found this pretious pearle, will be ready to ſell all to buy the ſame; he will with *Abraham* the Father of the faithfull, leaue his Countrey and kindred, and all things elſe, that he may haue God his buckler, and his exceeding great reward: yea, in reſpect of the invaluable recompence of this ineſtimable reward, he will with *Moſes*, Mat.13.46. Gen.15.1.

Heb.11.24. refuse to be called the sonne of *Pharaoh's* daughter, and chose rather to suffer adversity with the people of God, then to enioy the pleasures of sinne for a season, and will esteeme the very rebuke of Christ greater riches then the treasures of *Ægypt*; It is then a sound and certaine knowledge of the Gospell, that breedeth a stable and a setled faith; it is such a receiuing of the words of Christ, as whereby we surely know that Ioh.17.18. Col.3.6. hee came from God, and so beleeue that he was sent from him.

Iac.1.6. 2 Pet.3.16. Rom.14.22. Col.2.5. 2 Pet 3.15. Col.2.7. Eph.2.20. Heb.6.18. Eph.6.13. Gal 5.1. 1 Cor.15.58. 16.13. 1 Pet.5.9. Psal.81.12. Ioh.11.9. Ioh.12 35. And hereof it is, that as vnstaiednesse and instability is set downe by the Spirit of God, as a true note of an vnsound Faith: so stability and stedfastnesse, is deliuered as a sure token of a sound beliefe. And therefore it is not without cause that the faithfull are so often exhorted to labour to be rooted and built vpon Christ, and to lay sure Anchor-hold vpon him, and to be stedfast, and to stand fast in faith, and to seeke to be established therein: by the which so often inculcating of one and the same exhortation, the Spirit of God laboureth to beat in throughly into our hearts, this perswasion, that a sure knowledge, and a resolute assent to the doctrines of Faith, maketh a true faithfull Christian: Wherefore seeing the true Christian faith is a setled and stedfast assent to all diuine verities necessary to saluation, proceeding from a right and wise apprehension of the arguments and reasons whereon they are grounded, then the implicite, vailed, and blinde faith commended so highly by the Church of *Rome*, is not the true Christian faith that proceedeth from God the Father of Light, but from the Diuell, the Prince of darkenesse; because it maketh men to fall into the pit of errour and sinne; and so casteth them downe headlong into the dungeon of destruction.

CHAP.

CHAP. V.

Asauing Faith is alwayes accompanied with all other sanctifying graces, and namely, with constancy and perseuerance, as being the fruitfull mother, and continuall nurse of them all.

THe blessed Apostle S. *Paul* describeth the faith of Gods Elect or sauing faith, by calling it the knowledge of the truth, which is according to godlinesse, for that it is the fruitfull mother thereof. As he calleth the Diuine doctrine of the Gospell, the mysterie of godlinesse, because it is the powerfull instrument of God to procreate the same. For it openeth the vnspeakeable & vnsearchable riches of the loue and goodnesse of God in Christ, and giueth light and sight to apprehend the same, and thereby begetteth true godlinesse. Tit.1.1. 1 Tim.3.16.

The cause procreating and preseruing of all holinesse and happinesse, both of Angels and men, either in this life, or in the life to come, is the Vision, contemplation, and Apprehension of the Lords vnspeakeable goodnesse and loue. The plaine and euident reuelation and manifestation thereof in the Gospell, openeth the eyes of a blinded sinner, and giueth to him the sight of a true Christian sauing faith, whereby he turneth from darkenesse to light, and from the power of Satan, to God, and worketh in him a reuerent feare to offend the Lord, and a louing care to performe all duties that doe belong to piety and godlinesse. Behold (saith Saint *Iohn*) what loue the Father hath shewed vs, that we should be called the sonnes of God. For this cause, the world knoweth vs not, because it knoweth not him. Dearely beloued, now we are the sonnes of God, but yet it doth not appeare what we shall be; but this we know, that when he shall appeare, we shall be like him, for wee shall see him as hee is. And euery one that hath this hope in him purgeth himself euen as he is pure. Acts 26.18. 2 Cor.3.18. 1 Ioh.3.1.

In which words the Apostle auoucheth, that the Lord making

king himselfe knowne by the doctrine of the Gospell not to the world, but to his Elect, and causing thē thereby, not onely faithfully to beleeue and embrace his great loue whereby hee hath adopted them for his sonnes in Christ, but also by hope firmely to expect their full and finall glorification at his comming to iudgement, doth thereby purge euery one of them from the pollutions of sinne, and so doth reforme and renew them. The which reformation, because it doth begin in the minde, and from thence proceedeth to the whole man, is called

μετανοια, Resipiscentia, a renewing, or a changing of the minde, and a returning to a wiser course. For when the vnderstanding is truely rectified and reformed by the sure and certaine knowledge and apprehension of heauenly things, it will master and ouer-rule the

Coll. 3. 2. will and the affections, and cause them to be imployed about heauenly actions.

Morton of the three fold estate of man. The illumination of the minde (saith a learned Author) being the first part of regeneration is the cause of all the rest of that holinesse that is to be seene in the regenerate man: euen as

Mat. 6. 22. our Saviour Christ himselfe teacheth, saying; The light of the body is the eye; if then thine eye be single, thy whole body shall be light; but if thine eye be wicked, all thy bodie shall be

Coll. 3. 10. darke. So likewise, if the minde, which is the eye of the soule, be truely sanctified and renewed with knowledge, there followeth holinesse in all the faculties of the soule; but if it be darkened with blindnesse and ignorance, there is nothing but sinne in the whole man.

Neither can it be otherwise, For as it is impossible that a man should either trust or hope in God, loue, feare, and obey him, or performe any other duty of holinesse to God, whom hee doth not know in his loue, mercy, goodnesse, power, iustice, and the rest of his attributes: so it is no lesse impossible that a man should know and be fully perswaded, that God is true in his promises, mercifull, gratious, and iust, and not be affected to him accordingly. He that knoweth

August. soliloq. cap. 1. thee, O God (saith *Austin*) loueth thee more then himselfe and leaueth himselfe that he may come vnto thee, and delight in thee.

Where-

Wherefore if any one make profeſſion of true wiſedome and knowledge, we may will him with Saint *Iames*, to make demonſtration thereof by his good converſation, and by his workes performed in meekneſſe of wiſedome: or which is all one, if he make profeſſion of the true Chriſtian Faith, we may ſay vnto him, Shew mee thy faith by thy workes, and I will ſhew thee my faith by my workes; ſeeing that faith that is without worke, is not a liuing but a dead faith. For a liuing faith doth engraffe vs into Chriſt, and ſo maketh vs good trees which cannot be without good fruit. And verily ſo farre forth as the grace of God enableth vs to beleeue; ſo farre it enableth vs alſo to worke; and ſo farre forth as it enableth vs to apprehend Gods loue towards vs, ſo farre forth it enableth vs to loue God, and to make the ſame euident and manifeſt by our carefull endeauour to doe ſuch things as are well pleaſing in his ſight. He therefore that ſaith, I know God, and keepeth not his Commandements, is a lyer, and the truth is not in him; For he that doth not well, beleeueth not well; and he whoſe knowledge bridleth not in ſome good meaſure his brutiſh affections, he hath not attained to that wiſedome and knowledge which the Spirit of God fore-told, ſhould be in all true and ſincere Chriſtians. For when wiſedome entreth into thine heart, and knowledge delighteth thy ſoule; then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee and deliuer thee from the euill way.

Iac 3.13. Iac.2.26. Rom.11.19. Mat.7.17. *Tantum poſſimus quantum credimus. Cyp. ad Quirit.* *Tantum diligimus quantum credimus. Orig. in Eze. hom.22.* 1 Ioh 2.4. *Qui non facit bonum non credit bonum.* Iſa.11.6. Pro.2.10.

Of the infallible certainty and truth whereof, *Lactantius* was ſo throughly perſwaded, that he was bold to make this challenge to any that would except againſt the ſame, by inſtancing in the moſt vnbridled affections of all. Giue me (ſaith hee) a wrathfull man, and a ſlanderer, and one that is of vnbridled affections, and with a few words of God, I will make him as weake as a Lambe; Giue me a greedy and a couetous pinch-penny, and I will make him liberall, giuing out his money with whole handfuls; giue me one that is afraid of griefe and death, and he ſhall preſently contemne the Gallowes and the fire, and the Bull of *Phalaris* alſo; giue me a libidinous and an adulterous perſon, and thou ſhalt ſee him ſtraight way ſober,

Lact. diuin. Inſtit. l.3.c.26.

chaſt, and continent; giue me a cruell and a blood-thirſty perſon, and preſently his fury ſhall be turned into mercy; giue me an vniuſt perſon and an vnwiſe, and a ſinner, and by and by he ſhall be made iuſt, prudent and innocent, and with one waſhing all his ſinfulneſſe ſhall be cleanſed. Such is the force of diuine wiſedome, that it being once admitted into the heart of man, it will at once diſpoſſeſſe folly the very mother of all trangreſſions.

This truth was knowne to the Heathen themſelues, who not onely auouched that *Pallas* the Lady of wiſedome ſubdued the giants when they rebelled against God; but alſo that *Perſeus* by the helpe of *Minerua* the Lady of learning and all one with *Pallas*, did cut off the head of *Meduſa*, who by her lookes did turne men into ſtones. Vnder the which fabulous fictions this truth was deliuered, that they are the moſt powerfull inſtructions of diuine wiſedome, that can ſubdue our rebellious and Giant-like affections, and can make ſoft and meeke our hard and ſtony hearts. If ye continue in my word (ſaith our bleſſed Sauiour) ye ſhall know the truth, and the truth ſhall make you free.

Ioh.8.31.

It is then the knowledge of the truth which is all one with ſauing faith, and diuine wiſdome, that freeth vs from the bondage we were held vnder by our naturall errours and ſins, and doth purifie our hearts, and ſanctifie our mindes, by cauſing them to hearken moſt attentiuely to all iuſt and equall motions, and to all diuine and heauenly counſels.

Act.15.9. Ioh.17.17.

Counſell is no command, *vide:* to fools *ſed dictum ſapienti ſat eſt.*

The truth is, that good counſels are no commaund to fooles, which will not hearken to them, yet to the wiſe hearted they are of great waight, and their aduiſe with them doth greatly preuaile. The holy Counſels of God ariſing out of himſelfe, doth cauſe him ſo perfectly to behold the glorious beauty of that which is holy, iuſt, and good, and ſo conſtantly to cleaue thereto, that it is altogether impoſſible that he ſhould fall away from the ſame, and doe any thing that is ſinfull and euill. The continuall intention of contemplation, doth cauſe the elect Angels and Saints in heauen to cleaue ſtedfaſtly vnto God, and conſtantly to continue in his ſeruice. So the daily medita-

meditation and recordation of the equity, and wiſdome, and holineſſe, and righteouſneſſe, of the diuine and heauenly inſtructions of Gods holy word, doth cauſe the faithfull in this life to be carefull to auoid all occaſions of euill, and to imbrace all prouocations to good. For it muſt needes be, that as the ſcale ſinketh downe in the ballance when waight is put into it, ſo the minde muſt yeeld it captiue vnto truth (and by conſequent vnto vertue) when by the weight of ſound reaſon it is euidently cleered and confirmed; as *Tully* could teach in his Academicall queſtions. Pſal. 78. 7.

The minde of man is the abſolute Monarch, and the higheſt commander of all the powers of mans ſoule, in it ſelfe it doth conceiue and beget reaſon, and by it ſelfe, and by reaſon, doth bring foorth the will, *Amand. Pola. lib. 1. log. cap. 11.* which is nothing elſe but a deſire flowing from the minde, *Kecker. Syſt. Theolo. lib. 1. fol. 68.* So that how much more there is of the vnderſtanding in any thing, ſo much more alſo there is of the will; and by how much more alſo a good thing is knowne, by ſo much the more it is willed and deſired, *Kecker. Syſt. Theolo. lib. 1. fol. 28.* As it is euident by the dolefull complaint that Saint *Auſtine* made againſt himſelfe vnto the Lord, ſaying, Hence it is, O Lord, that I doe not loue thee ſo much as I ſhould, becauſe I doe not fully know thee; yea, becauſe I know thee but a little, therefore doe I loue thee but a little, and therefore doe I but a little reioyce in thee. *Aug. Soliloq. ca. 1.*

And hence it is, that Angels and men haue this prerogatiue aboue all the reſidue of the Lords creatures, that they are able to will and to deſire any thing whatſoeuer it be; becauſe the deſire flowing from the formes and reſemblances ſhining in the minde, and apprehended in the vnderſtanding, in that the formes and reſemblances of all things may ſhine in their mindes, and be apprehended of their vnderſtandings, by reaſon of their ſpirituall and immateriall natures, and therefore their wils and deſires may extend themſelues to all things alſo. Yea, the minde of it ſelfe is only partaker of reaſon, by the light whereof euery thing is knowne, and is deſired accordingly; whereas the will is ſo only from the participation of the *Doctor Field of the Church. lib. 1. cap. 1.*

minde, and therefore is not the ruler and commander of the minde, but is commanded and ruled thereby. For the will cannot desire any thing at all, vntill it take notice thereof from the minde, as of a thing which for such and such reasons is so and so to be desired.

The will and affections, either as stout and stately Peeres, or as cunning and politique Counsellers, or as violent and importunate suiters and solliciters may somtimes dazle the vnderstanding by mouing it to hearken to falsse informations, and to wrongfull suggestions, and so may after a sort ouerrule the minde, and make it to yeeld to that which it ought not, and to command to put the same in execution; yet still the minde is the supreame iudge that must pronounce the definitiue sentence before the will and affections, as vnder officers can put the same in execution. For the will doth not chuse or refuse any thing, that the vnderstanding hath not first determined, that it ought either to be imbraced or refused, as *Zanchius* affirmeth; insomuch that that which is affirmed or denied of the minde, euen that is embraced or refused of the will.

Zanch. de oper. Dei fol 886.

Quod est affirmatio & negatio in intellectu, hoc est prosecutio & fuga in voluntate, Aristot. Moral. l. 6. c. 2.

For there are two originall causes of all humane actions, the vnderstanding and the will, whereof the vnderstanding as it is the first in place and worke, so it is that which must set the will on worke; also (seeing there can be no will or desire to that which is vnknowne) and therefore when any one seeth that which is good, and yet willeth and doeth that which is euill, he cannot doe so, vntill the minde being seduced, taketh that which is euill to be good, and so setteth the will on work to desire the same: for the will cannot desire that which it taketh to be simply euill, but either that which is good indeed, or at the least seemeth to be so. And therefore there must bee first an errour in the vnderstanding, before there can be an offence in the will. So *Salomon*; doe they not erre, that imagine euill things? So the wicked themselues confesse, when they are forced to acknowledge the truth: We (say they) haue erred from the way of truth, the light of righteousnesse hath not shined vnto vs, the Sunne of vnderstanding rose not vpon vs: For as Philosophers, Schoolemen, and experience

Keckerm. Syst. Theol. l. 2. f 219.

Prou. 14. 22.

Sap. 5. 6.

perience it ſelfe doth teach, the will doth euer follow the laſt iudgement and concluſion of the practicke reaſon, and that which the minde by the aduiſe of reaſon iudgeth and determineth to be acted, that muſt the will endeauour to act.

As if the minde reſolue, that our chiefeſt happines conſiſteth in the plentifull poſſeſſion and fruition of all earthly profits and pleaſures, then will the will and affections be wholly ſet vpon earthly things; but if it reſolue that our higheſt happineſſe, and our chiefeſt good conſiſteth in our communion with God, and in the cleere manifeſtation of his loue in Chriſt, then will our hearts be lifted vp to God, and fixed on Chriſt, and ſettled vpon heauen and heauenly things. For (as Saint *Auſtine* ſaith) free-will is a ſeruant to ſinne, or to grace: An euill minde maketh an euill will, a minde indued with grace, communicateth grace to the will. For doth folly ſet all things out of frame? and doth not wiſedome frame and order all things aright? Doth darkneſſe cauſe men to ſtumble and fall? Iohn 11. 9. and doth not light keepe men vpright, and preſerue them from falling? Doth infidelity withdraw mens hearts from God, and corrupt their wils and affections? and doth not faith ioyne men neerely vnto God, and ſanctifie their wils and affections with all manner of diuine and heauenly graces? *Mala mens malus animus.* Heb. 3. 12.

Wherefore as all carnall Goſpellers and looſe Libertines, ſo our Romane Catholikes are greatly deceiued, in that they thinke that a ſauing and iuſtifying faith may ſtand with raigning ſinnes; for then ſhould the ſelfe-ſame perſons at the ſelfe-ſame time be the children of God in reſpect of their mindes, ſanctified with the knowledge of the truth, and with ſauing faith; and the children of the Deuill in their wils being polluted with dominering ſins, but where ſauing faith getteth the ſure and ſafe poſſeſſion of the minde, it not only expelleth infidelity out of the caſtle of the vnderſtanding, but alſo caſteth out all ſinne and iniquity out of the forts of the will and affections, that they ſhall no longer rule and raigne there. For ſauing faith doth regenerate vs and make vs the ſons of God, as the Apoſtle affirmeth, and ſo reneweth vs to his image in holineſſe and true righteouſneſſe; and therefore will not ſuffer Gal. 3. 26.

vs to giue place to wilfull and raigning ſinnes, and preſumptuous tranſgreſſions: Whoſoeuer (ſaith Saint *Iohn*) is borne of God ſinneth not, for his ſeed remaineth in him, neither can he ſinne, becauſe he is borne of God: that is, whoſoeuer is borne of God, committeth no ſuch ſinnes whereby the Word of God is choaked and extinguiſhed in him, becauſe it is an immortall ſeed which liueth and indureth for euer where it is once rooted and ſettled; neither can hee ſinne becauſe hee is borne of God: That is, ſinne, which is the worke of the Deuill, cannot ſo farre forth preuaile, as to annihilate his regeneration which is the worke of God, becauſe God is ſtronger then the Deuill, and will maintaine his owne proper worke in his owne children, againſt the malice and miſchiefe of Satan.

1 Iohn 3.9.

1 Pet. 1.23.

For let the Deuill ſet his chiefeſt inſtruments on worke to draw Gods children from their faith and obedience to God, yet they ſhall not finally preuaile againſt them. So Saint *Iohn*, Little children ye are of God, and haue ouercome them; for greater is he that is in you, then he that is in the world. For albeit they be little and weake in themſelues, yet they are ſtrong in the Lord, and in the power of his might, and are enabled thereby to ſtand againſt all the aſſaults of the Deuill.

1 Iohn 4.4.

Epheſ. 6. 10.

And verily, he that truly beholdeth, and duly conſidereth, what this great dignity is, to be tranſlated out of the bondage of Satan into the glorious liberty of the ſonnes of God, he cannot with purpoſe of heart ſerue ſinne any longer, and enthrall himſelfe againe vnto the tyranny of Satan, but he will reſigne himſelfe wholly ouer to God. How can we (ſaith the Apoſtle) that are dead to ſinne, liue any longer therein? When *Ioſeph* that of a poore ſlaue, being made chiefe ruler ouer all that great eſtate which his maſter was poſſeſſed withall, was tempted by his lewd miſtriſſe to defile his maſters bed, How can I (ſaid he) doe this wickednеſſe, and ſinne againſt God? How much more then will all ſuch as are indued with true Chriſtian faith reſolue and ſay, when they duly conſider their great dignity, in that of the bondſlaues of Satan they are made

Rom. 6. 2.

Gen. 39. 9.

Fixum etenim quicunque geret non hunc ego nolle crediderim Chriſto cum moriente mori. Coſter.

made the ſonnes of God, and inheritours of the kingdome of heauen: How can we giue ouer our ſelues to wilfull and preſumptuous ſinnes, to the great diſhonour of our louing and moſt gracious God, who hath aduanced vs to ſo great dignity and honor? Vndoubtedly they cannot but thus reſolue with themſelues, their ſure beleefe of ſo great a fauour, throughly ſettled in their hearts, will not ſuffer them to giue themſelues ouer to the ſeruice of ſinne, but will cauſe them fully to reſolue to continue and perſeuere in conſtant and continuall obedience vnto God.

And in this reſpect, the eſtate of all ſuch as are reconciled vnto God by Chriſt, albeit it be ſubiect to many infirmities, is farre more happy then *Adams* was in his abſolute and perfect purity. For (as Saint *Auſtine* ſaith) the firſt liberty was a poſſibility not to ſinne, but ours is much greater, being ſuch as that we cannot poſſibly ſinne; that is, giue our ſelues ouer to be bondſlaues to raigning ſinnes. For to *Adam* was giuen grace to perſiſt in grace if he would, but to vs it is giuen, that we be made willing, and that by our will we conquer our concupiſcence: to him was giuen ability, if he himſelfe would haue vſed it, but to vs is giuen not only to be able, but alſo to be willing to vſe our ability. For the will of the Saints is ſo forcibly mooued by the Spirit of God, that therefore they are able, becauſe they will; and therefore they will, becauſe it is God that worketh in them that they be willing. *Aug. de corrept. & grat. cap. 2.*

For if in ſo great infirmity, wherein perfect vertue was requiſite for the ſuppreſſing of pride, they were left to their owne will, that by the helpe of God they might perſiſt if they would themſelues, and that God himſelfe did not worke in them the very will that they would: among ſo many and ſo great tentations, the will by reaſon of her weakneſſe would ſoone relent and giue ouer. A remedy therefore was prouided for the infirmity of mans will, that it ſhould be ſo mooued by diuine grace, that it ſhould neuer decline or ſeparate it ſelfe from the ſame: and therefore albeit it were weake, yet it ſhould neuer vtterly faile.

Now that Saint *Auſtine* did not miſtake herein, it is manifeſt

nifeſt by the teſtimony of God himſelfe, ſet downe by the
Ier.32.40. Prophet *Ieremie* in moſt direct words to that purpoſe; I will (ſaith the Lord) make an euerlaſting Couenant with them, (meaning his faithfull ones vnder the time of grace) that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me. So then now vnder the Couenant of grace, diuine grace is not ſo offered to the faithfull, that they may either chuſe or refuſe it if they will, but thereby they are made both willing to receiue it at the firſt, and reſolute alſo to perſeuere therein conſtantly, euen to the end: and therefore by the Spirit of God,
Ier.17.8. they are called trees which ſhall not ceaſe from yeelding fruit. Whereby it is manifeſt, that grace lightning the vnderſtanding with a true faith, doth ſanctifie the will with all other vertues, and eſtabliſh it alſo with conſtancy and perſeuerance.

4. Wherefore a well-grounded knowledge of the myſteries of godlineſſe, diuine wiſdome, and ſauing faith doe neuer goe alone, but take their traine with them, and are alwaies accompanied with all other diuine and heauenly vertues. And thus much concerning the neceſſary combination of ſauing faith, with all other diuine vertues. Now it remaineth, that we make manifeſt what comfortable aſſurance of Gods fauour and loue, faith alſo giueth to all that truly beleeue.

CHAP. IIII.

The diuine doctrine of the Chriſtian faith doth giue to the ſincere imbracers thereof a ſauing faith, and an aſſurance thereby of Gods fauour and loue, and of eternall happineſſe and bleſſednes.

THat which all erronious profeſſions doe promiſe, that the Goſpell of Chriſt doth performe, euen a ſure faith, and a faithfull aſſurance of the fauour and loue of God, and of eternall

eternall happineſſe and bleſſedneſſe. For herein is reuealed the Couenant of grace, grounded vpon a ſtrong foundation, euen vpon him that is *Immanuell*, God with vs, a moſt powerfull Reconciler of men vnto God, and a moſt gracious procurer of Gods fauour and loue. For mans ſinne being committed againſt the infinite maieſty of the moſt glorious Deity, could not be done away but by an infinite ſatisfaction; and Gods loue and euerlaſting happineſſe conſiſting therein, being bleſſings of an inualuable worth, could not haue beene purchaſed, but by an inualuable price. Now this infinite ſatisfaction, and inualuable price could not haue beene tendred but by ſuch an one that was true man ioyned in one perſon to the true God, that ſo he might be a meet Mediatour betweene God and man.

And ſo he himſelfe teſtifieth, ſaying, I am the way, the truth, and the life, no man commeth vnto the Father but by me: It is then by Chriſts meanes that wee beleeue in God, and haue an aſſurance of his fauour and loue. For to him God gaue after his ſhamefull death, which he ſuffered for our ſins, a glorious reſurrection; as an ample teſtification of his full ſatisfaction made for them all, and of his victorious conqueſt ouer death, that ſo we might haue faith and hope in God. Wherefore if God hath plainly opened vnto vs the worke of our redemption, and reconciliation wrought by Chriſt, which is the foundation of the Couenant of grace, wherein God offereth himſelfe to be a gracious God, and a louing Father to all ſuch as imbrace it with a true faith; it cannot be, but if that with a true faith we apprehend this gracious Couenant, we ſhould reſt thereby throughly perſwaded of the Lords ineſtimable fauour and loue towards vs. Iohn 14. 6. 1 Pet. 1. 21.

Now that the vndoubted truth therof may euidently appeare, let vs obſerue theſe three circumſtances: Firſt, the time when this aſſurance is giuen: Secondly, the meanes whereby it is wrought: Thirdly, the witneſſes that giue euidence to the certainty and infallibility thereof. Now concerning the firſt, when God by the light of the Goſpel doth open our eies, & make vs to behold the lihgt of his countenance ſhining vnto vs in Chriſt

Ieſus, and thereby doth not only informe our vnderſtanding, but alſo reforme our will and affections, euen then in ſome meaſure he giueth vnto vs this comfortable aſſurance, that he hath admitted vs among the number of his children, and hath matriculated vs into the Vniuerſity of his Saints, and hath entred our names into his booke of life.

For that which our bleſſed Sauiour auouched of *Zacheus*, when he willingly receiued by loue Chriſts perſon into his houſe, and his doctrine by faith into his heart: This day is
Luke 19. 9. ſaluation come to this houſe, for as much as this man is become the ſonne of Abraham; that is to be auerred of all perſons whatſoeuer, that readily imbrace the faith that was in *Abra-*
Rom. 4. 12. *ham*; ſeeing all ſuch as haue their hearts purged by faith, are
Gal. 3. 26. vndoubtedly thereby made the ſonnes of God, and veſſels
2 Tim. 2. 21. of honour, ſanctified and meet for the Lord. Now (ſaith
1 Iohn 3. 2. Saint *Iohn*) we are the ſonnes of God, euen as many as by an effectuall calling are brought to a wiſe and vnderſtanding
Bern. ſp. 107. faith, and to an holy and vpright life. So Saint *Bernard*; At the riſing of the Sunne of righteouſneſſe, at our iuſtification, (that is, when we are made inherently iuſt and righteous, for ſo he taketh the word in this place) the ſecret that was hidden from the beginning, concerning thoſe that are predeſtinate and ſhall be bleſſed, beginneth to appeare out of the depth of eternity, whileſt a man called by the feare of God, and framed to righteouſneſſe by loue, preſumeth that he is of the number of the bleſſed, knowing that whom he hath iuſtified, them alſo he hath glorified.

In the which very place (that we may come to our ſecond circumſtance) Saint *Bernard* aduiſeth the perſon that is made an holy and iuſt man, to take for the opener of this myſtery of his ſaluation, the Spirit making him righteous and iuſt; and thereby teſtifying to his ſpirit that he is the child of God. For (ſaith he) who is a iuſt man, but he that being beloued of God loueth him againe? Which commeth not to paſſe, but by the Spirit of God, reuealing by faith the eternall promiſe of God for his ſaluation to come, the which reuelation, (that is, the ground or meanes of the which reuelation) is nothing elſe but

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the infusion of spirituall grace, by the which the deedes of the flesh are mortified, and the man that hath it, is prepared to the kingdome of heauen, together receiuing by one spirit, that whereby he may presume that he is beloued, and loueth againe.

So then when the Apostle auoucheth, that the Spirit of God beareth witnesse to our spirits that we are the children of God, that he doth (saith Saint *Bernard*) by nothing else but by the infusion of spirituall grace, whereby the deedes of the flesh are mortified, and the man of God is quickened vnto an holy and heauenly life. So *Origen*; The testimony of the spirit, is an hability giuen by the Spirit not to doe all things for feare, but for loue towards God. So *Ambrose* also, vpon the same words of the Apostle, calleth it an hability giuen by the Spirit of God, to leade a life fitting the name of the sonnes of God, whereby our heauenly Fathers marke is seene in vs. And this these holy men learned of the holy Apostle Saint *Peter*, Giue (saith he) all diligence to ioyne to your faith, vertue; to your vertue, knowledge; to knowledge, temperance; to temperance, patience; to patience, brotherly kindnesse, to brotherly kindnesse, loue, &c. and hereby make your calling and election sure, for if you doe such things ye shall neuer fall.

Rom.8. 16.

Orig. in 8. Cap. ad Rom.

2 Pet.1.10.

For whereas God hath promised to be a gracious God, and louing Father to all such as trust in him, loue him, and feare him, and are carefull to obserue his Lawes, and are truly sorrowfull for their daily transgressions and sinnes; How can it otherwise be, but that the faithfull hauing by their dutifull conuersing with God in the holy exercises of hearing his holy Word, and of prayer, obtained these graces in some sufficient measure? How can it, I say, otherwise be, but that thereby they should be certainly perswaded that God is their louing and gracious God, and that they are his beloued people? For it is impossible that the promises of God made to his people concerning this matter, should be void and without effect. Walke (saith the Lord) in my Statutes and keepe my iudgements, and do them, and sanctifie my Sabbaoths, and

Ex. 20. 19.

they ſhall be a ſigne betweene me and you, that ye may know that I am your God. Of the certainty and euidency of the truth thereof, the Apoſtle Saint *Paul* was ſo confident, that he appealeth to euery faithfull mans experience among the
Rom. 6. 16. Romans concerning the ſame; ſaying, Know ye not that to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are, to whom ye obey, whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe? The faithfull then being well witting to their own hearts that they haue giuen themſelues to God, and are carefull to performe the works of faith, loue, holineſſe, and righteouſneſſe according vnto the rule of Gods word, in obedience vnto God, doe ſo throughly know hereby that they do an acceptable ſeruice vnto God, and that they are his obedient ſeruants, that they doe greatly re-
2 Cor. 1. 12. ioyce therein with the Apoſtle; This is our reioycing, euen the teſtimony of our conſcience, that in ſimplicity and godly pureneſſe, &c.

Now if it be obiected that the faithfull know not their owne hearts, nor the true nature of theſe diuine graces, nor the right notes and markes of the holy workes that proceed from them, and therefore albeit they are indued with theſe graces, and performe theſe works, yet they cannot know that they are the ſeruants of God; We anſwer, firſt, that that obiection is in direct tearmes, flat contrary to the teſtimony of the Prophet before alleaged, where the faithfull being commanded to do their works according to the rule of Gods Commandements, being from their hearts made carefull thereof, are thereby aſſured that they are the obedient ſeruants of the Lord. Secondly, we anſwere, that all men doe in part know their owne hearts, and their thoughts, words, and workes, and that the faithfull doe in ſome meaſure know the true nature of all heauenly graces, and the right notes of their true fruits.

All men doe know themſelues in part, becauſe God hath giuen to all a conſcience to be a witneſſe together with them-
1 Cor. 2. 11. ſelues, not onely of their words and workes, but alſo of the very thoughts and purpoſes of their hearts, as the names of con-

conſcience doe ſufficiently declare. For no man knoweth our hearts but God, and our ſelues, and therefore conſcience is a knowledge that we haue of our owne wayes together with God. Euery one then by the light of his conſcience knoweth what he himſelfe knoweth, and vnderſtandeth what he himſelfe vnderſtandeth, and perceiueth what he himſelfe thinketh, deſireth, willeth, ſpeaketh, or doeth. Euery one knoweth (ſaith *Salomon*) for what his owne heart is ſorrowfull, and in what it reioyceth, and none elſe but God onely; Euen the very wicked by the meanes of their conſciences, are made witting to their owne wayes; How much more are the faithfull by the light of the word? For by the cleareneſſe of the heauenly doctrines their hearts are opened, and they are enabled in ſome good meaſure to know themſelues and to know God, and to vnderſtand what belongeth to a ſound faith, and to an holy and godly life. For the faithfull know that ſuch an apprehenſion and knowledge of Chriſt, as cauſeth all things to be as dung to them in reſpect thereof, is a ſure ſigne of a ſanctified minde, lightened with the cleare ſight of a true faith. They know that to deſire to inioy the loue of God aboue all other things whatſoeuer, and to be willing and ready to conuerſe with God and with Chriſt in the daily and religious exerciſes of the word of God, and prayer, and to loue the brethren becauſe they loue God, and are beloued of God, are true tokens of true Chriſtian loue.

Conſcientia.

Mens non poteſt non intelligere quod intelligit.

Nemo neſcit ſe velle quod vult.

Prou. 14. 10.

Act. 16. 14.

Heb. 8. 11.

Iohn 6. 45.

Act. 2. 17.

They know alſo, that to be truly ſorrowfull for offending ſo louing and gracious a God, as he hath declared himſelfe to be in Chriſt, and in that reſpect to feare to offend him, and to be carefull to walke in all his righteous Lawes, are ſure ſignes of true repentance, and of the right feare of God, and of ſincere holineſſe and righteouſneſſe. And they knowing in their owne conſciences that they haue by the gracious worke of the Spirit of God, ſuch a faith, loue, repentance, feare, and righteouſneſſe, know that they are in Gods fauour and loue, and that they are his faithfull ſeruants: We know (ſaith S^t. *Iohn*, ſpeaking in the name of all the faithfull) that we are of God, and that the whole world lieth in wickedneſſe; We know

1 Iohn 5. 19.

that the Sonne of God is come, and hath giuen vs a minde to know him which is true, and we are in him that is true; that is, in his Sonne Ieſus Chriſt, this ſame is very God and eternall
1 Iohn 3.14. life. And againe, we know that we are tranſlated from death to life, becauſe we loue the brethren. And that he ſpeaketh thus in the name of all the faithfull, we may vnderſtand in that in the like aſſeueration, he changeth the perſon; ſaying. If ye
1 Iohn 2. 29. know that God is righteous, know ye that he that doth righteouſneſſe is borne of God, by the which teſtimonies of the Apoſtle it is manifeſt, that the faithfull knowing that they are indued with the true knowledge of Chriſt, and with true loue, and with true righteouſneſſe, know thereby that they are of God, and that they are his elect and choſen children.

For as a true friend among men, doth beſtow ſuch fauours and gifts vpon him whom he intirely and tenderly loueth, as the receiuer vnderſtandeth what they are and their worth alſo, that ſo by manifeſting his great kindneſſe he may winne mutuall and reciprocall loue: ſo God the friend of friends, giueth his ſpirituall graces vnto all thoſe whom he hath loued in Chriſt, and choſen in him before the foundation of the world, and maketh them to vnderſtand what theſe his principall bleſſings are, and the end why he giueth them, euen to aſſure them of his fatherly fauour and loue. Yea, he maketh them ſenſible of this gracious worke of his Spirit in their owne hearts, when he effecteth the ſame by the powerfull operation of his owne holy Spirit, and worketh a true ſenſe and feeling thereof in the receiuers themſelues, as it hath already beene declared in the opening of the ſecond queſtion of the firſt part of this treatiſe, and ſhall bee further cleared alſo in the ſecond part hereof. For that the faithfull ſhould not doubt of Gods loue toward themſelues, he giueth his owne ſanctifying Spirit, and their owne ſanctified ſpirits to teſtifie the ſame, that againſt
Rom. 8. 16. the ſufficiency of their teſtimonies, no man can take any iuſt exception.

Iohn 8. 17. In the Law (ſaith our Sauiour) it is written that the teſtimony of two men is true. Of what an vndoubted truth then is that thing, which is witneſſed by a ſanctified conſcience

whereas,

whereas the testimony of conscience without this qualification, is in stead of a thousand witnesses? Now if the witnesse of a sanctified conscience be of such validity, which yet is but an humane testimony, what is the witnesse of God himselfe? Now this is the witnesse of God (saith the Apostle) that not onely he hath giuen vnto vs eternall life, but also that he hath by his Spirit giuen vnto vs our faith to testifie the same to our owne soules, and that to this end, that we might know that we haue eternall life, and that we might beleeue (*viz.* by a faith daily growing stronger and stronger) in the name of the Sonne of God. *Conscientia mille testes.* 1 Iohn 5. 9.

The which thing cannot be but effectually wrought, if the faithfull would daily and duly consider, that the promise of blessednesse made by Christ to all that beleeue, was by God deliuered not onely by word of mouth, but also by an oath, and after the same maner was redelliuered to Christ, and that to this end, that by two immutable things, wherein it is impossible that God should lie, we might haue strong consolation; and not only so, but also was set downe vnder his own hand againe and againe in all the bookes of the old and new Testament: and further yet, was ratified and confirmed by many seales of diuers Sacraments. Iohn 5. 24. Heb. 6. 17.

Wherefore no maruell though the faithfull in former ages haue often openly made profession of this their comfortable assurance of Gods loue, publishing and proclaiming, that God was their God and they his seruants, and that Christ was their Christ in particular, and that by his Bloud, shed precisely for themselues, they were iustified from all their sinnes. O my soule (saith *Dauid*) thou hast said (and said it againe and againe) vnto the Lord, thou art my God; for so it followeth in the same Psalme, and in diuers others, The Lord is the portion of mine inheritance, and of my cup thou shalt maintaine my lot, my lot is fallen vnto me in a very good ground, I haue a goodly heritage. So *Psal. 18.* I will loue thee deerely, O Lord, my strength, the Lord is my rocke, and my fortresse, and my deliuerer, my God, and my strength in whom I will trust, my shield, and the horne also of my saluation. So *Esay*, Psal. 16. 2.

O

Esay 25.1. O Lord thou art my God. So *Thomas*; My Lord, my God.
Ioh.20.28. So all the faithfull since the comming of Christ in the flesh; I
Hos.2.23. will say vnto them that were not my people, thou art my people, and they shall say, thou art my God. And verily, as when
1 Kings 20.33. *Ahab* said to *Benhadads* seruants, Is my brother *Benhadad* yet aliue, they tooke aduantage thereby, saying, thy brother *Benhadad*: so whereas God calleth himselfe in particular the God of the faithfull, and them in like manner his people and his seruants; why may not the faithfull call not God only their God, but themselues also his seruants after a speciall maner, making thereby a thankfull confession of their own high dignity which the Lord their God hath bestowed vpon them? It was not pride then and presumption, but a thankfull and dutifull acknowledgement of Gods most singular goodnesse towards himselfe that made *Dauid* sound out with a loud voyce, and double the same againe and againe, Behold Lord I am thy seruant, I am thy seruant, and the sonne of thine handmaid; thou hast broken my bonds, that is, thou hast deliuered me from the bondage of sinne and Satan, and hast made me the seruant of righteousnesse; and therefore I may safely assure my selfe that I
Luke 2.29. am thy seruant. So old *Simeon*; Lord now lettest thou thy seruant depart in peace, according to thy word. So *Elias*;
1 Reg.18.36. O Lord God of *Abraham*, *Isaac*, and *Israel*, let it be knowne this day that thou art the God of Israel, and that I am thy seruant, & that I haue done al these things at thy commandement.
2 Pet.1.1. So the Apostles; *Simon Peter* a seruant and an Apostle of Ie-
Iac 1.1. sus Christ. *Iames* a seruant of God, and of the Lord Iesus
Iude 1. Christ. *Iude* a seruant of Iesus Christ. *Paul* a seruant of Iesus
Rom.1.1. Christ. They knew that they serued Christ faithfully in the
Act.27.23. preaching of the Gospell, and in all other duties inioyned to them by Christ; and therefore they were bold to publish and proclaime themselues to be his seruants, and Christ himselfe to
Tert. in Apol. be their Lord. So *Tertullian* writing in the defence of the Christian faith against the Gentiles; The religions (saith he) among you, seeke for safety where it cannot be had, &c. but I cannot pray for it but to him of whom I know that I shall obtaine it, because it is hee that is able to doe it; and I am the

parti

party to whom it is to be granted, because I am his seruant, and doe worship him alone.

Now as euery faithfull man knoweth that God is his God in particular, and that he himselfe is Gods seruant; so he knoweth the same blessing to be wrought for him by Christ, being in particular his Redeemer and Sauiour, who hath tendred to God a full satisfaction for the discharge of his sinnes. So protesteth the mother in the name of all her children; My beloued is mine, and I am his; and whom may we ioyne next to the mother, but her best and deerest daughter? My soule (saith he) doth magnifie the Lord, and my spirit reioiceth in God my Sauiour. So *Iob*; I am sure that my Redeemer liueth. So *Dauid*, Let the words of my mouth, and the meditations of my heart, be alwaies acceptable in thy sight, O Lord, my strength, and my Redeemer. So Saint *Paul*; I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me. So an ancient Peere of the Church, whose workes haue beene thought by some, worthy to be fathered vpon Saint *Austin*; I come more sweetly to my Iesus then to any of the Saints. So Saint *Austine* himselfe in his Epistle to *Dardanus*; O good Iesu, O the Redeemer of my soule, wherewithall shall I requite thy clemency, or satisfie thy goodnesse, for not shedding better bloud for thine elect, then thou diddest for my sinnes.

Cant. 2. 16. Luk. 1. 47. Iob 19. 25. Psal. 19. 14. Gal. 2. 20.

So Saint *Cyrill* vpon these words, *Let his bloud be vpon vs and our children*; To what end should I haue wealth, and hope for the inheritance of the goods of this world, seeing already I am heire of thy most precious bloud, and redeemed with thy most glorious death? Why should not I very much esteeme of my selfe, seeing thou hast shed as much bloud for me, as thou hast done for all the world? So Saint *Bernard* vpon these words of our blessed Sauiour, *I haue earnestly desired to eate this Passeouer with you before I suffer*; O good Iesu, O the loue of my soule, who among mortall men doth desire to make his life perpetuall, as thou didst desire to loose thine for me? What delight wilt thou take in the world to come, with thine elect; seeing here vpon earth thou didst call that day

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wherein thou didst suffer, *Easter*: that is, a great and solemne festiuall day? O good Iesu, O the Redeemer of my soule, doe not I happily owe thee as much as all the world oweth thee, seeing I haue cost thee as much bloud as all the world hath done?

Ambros. de Iacob & vita beata. cap. 6.

Lastly, we may ioine to these, Saint *Ambrose*, as one that is ioined with them in the same faith. I will not (saith he) glory because I am iust, but because I am redeemed will I glory; I will not glory that I am void of sinne, but for that my sinnes are remitted vnto me; I will not glory for that I haue profited any, or for that any hath profited me, but for that Christ is an aduocate to the Father for me, and for that his bloud was shed for me.

By all which confessions which these holy persons made of their faith, we may perceiue that it is the proper worke of true faith, not onely to beleeue that Christ is our Sauiour in particular, and that he shed his bloud as precisely for vs, as well as for any other of the residue of the faithfull, but also that thereby our sinnes are forgiuen in particular vnto our selues.

Bernard. Ser. 2. de Annuncia.

For it is not enough (as Saint *Bernard* saith) to beleeue that thy sinnes cannot be done away but by him against whom thou hast offended, and who himselfe cannot offend, but thou must proceed further, and beleeue also, that thy sinnes are forgiuen euen to thy selfe. To doubt of the most singular vertue of the bloud of Christ to purge all the sinnes of all the faithfull, were infidelity: euen so for any one that beleeueth himselfe to be one of the faithfull, to doubt whether his sinnes are forgiuen to himselfe, is to betray his hypocrisie, seeing whatsoeuer he professeth, yet either he beleeueth not himselfe to be one of the faithfull, or else he beleeueth not the truth of the promise of the pardon of sinne, that God hath made by all the Prophets to all that beleeue.

Act. 10. 43.

Why? *Manasses* himselfe that was a grieuous murtherer of Gods deare Saints, and a greater Idolater then many of the Heathen; yet when he felt Gods mercy in giuing him repentance, he was perswaded that God was his God and louing Father,

Father, and had saued and deliuered him from all his iniquities and sinnes. No maruell then that *Ezechias* the Father of *Manasses*, who walked before God in truth, and with a perfect heart, and did that which was good and acceptable in his sight, and therefore knew himselfe to be accepted of God, did make this profession after he was deliuered from his dangerous sickneſſe;; saying, Behold, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption, for thou hast cast all my sinnes behinde thy backe. No maruell likewise that *Dauid* a man after Gods owne heart, resoluing with true sorrow of soule to confesse his sinnes, had a certaine assurance of the pardon of them, as he himselfe testifieth: saying, I thought I will confesse my sinnes against my selfe, and thou forgauest the iniquitie of my sinne: For the which benefit being so gratious and great, he calleth vpon his soule againe and againe to be thankfull vnto God in the best manner that possibly he could doe; saying, Praise the Lord, O my soule, and all that is within me, praise his holy Name. Praise the Lord, O my soule, and forget not all his benefits, which forgiueth all thy sinnes, and healeth all thine infirmities. Esay 38. 17. Psal. 32. 5. Psal. 103. 1.

There be two things that hinder this comfortable assurance in all the faithfull more or lesse, especially in the time of some grieuous tentation. As first, the small measure of faith, and other spirituall graces, and the great strength of their earthly and carnall affections. And secondly, the remnants of distrustfull feare of vtterly falling away from God, caused by their manifold and daily fals; but the small measure of faith, and of other graces of sanctification, ought not to hinder the assurance of the faithfull; because a little faith is a true faith, aswell as a great faith; seeing more or lesse doth not change the nature of a thing: a little faith then is as true a signe of Gods loue as a great, the Couenant of grace being made not only with them that haue a great faith, but a little also, euen with all that truly beleeue. The Church of *Thiatyra* had but a little strength, yet she was accepted with God aswell as the other Churches that had greater: For workes of pietie are accepted

Magis & minus non variant speciem.

John 3 16. Apocal. 3. 8.

2 Cor. 8. 12. cepted with God according to that a man hath, and not ac-
Matth. 13. 23. cording to that he hath not. The ground that brought forth
fruit thirtie fold, is commended for good ground as well as
Matth. 25. 23. that which brought forth a great deale more. And the seruant
that gained two talents, is praised by his master as well as he
Zach. 4. 10. that gained fiue. For God will not despise the day of small
things, neither will our meeke and milde Sauiour Christ break
Matth. 12. 20. the bruised reed, nor quench the smoakig flax.

Moreouer, when the Lord doth promise that he will be a gracious God to all that beleeue, repent, and returne vnto him, loue him, and feare him, and walke in his waies, he doth not respect the perfection of these graces, nor the worth of the workes that proceed from them, but these promises are
Act. 3. 26. all founded vpon the worthinesse of Christ, who is the foun-
Gal 3. 18. dation of the Couenant, and vpon the perfection and merit
2 Cor. 1. 20. of his obedience: For all the promises of God are in him,
Ephes. 1. 6. yea, and in him, Amen. And all the faithfull are accepted in him as all their diuine graces, and fruitfull workes are spirituall sa-
1 Pet. 2. 5. crifices well pleasing to God by the sweet odour of the sacri-
Apocal. 8. 3. fice of Christ. The small measure then of faith, and of all other graces of sanctification, ought not to discourage the faithfull,
Leuit. 4. 2. nor yet their sins of ignorance and infirmitie; seeing the sacrifi-
Numb. 15. 24. ces vnder the Law appointed by God himselfe, being shaddowes of the sacrifice of Christ, do assure them that they shall be fully pardoned by the perfection & merit of the sacrifice of Christ. Yea if any one truly repent, and be heartily sorry for his sinnes that haue beene willingly and wittingly committed;
Leuit. 6. 1. yet there is a sacrifice of expiation and reconciliation appoin-
Ezech. 18. 22. ted euen for all such sinnes, and a promise of pardon to all such sinners. For as no sinne is veniall, if it continually please; so no sinne is mortall if it heartily displease. And albeit sinne remaine in the faithfull as long as they liue, yet if godly sorrow woundeth it, a godly death shall vtterly destroy it: And if in any one, sinne be deadly wounded, and at the last vtterly destroyed, how can it worke such a persons destruction?

Now albeit the faithfull many times fall, yet they neuer vt-
Psal. 37. 24. terly fall away, seeing the *Lord ordereth a good mans going, and*
maketh

maketh his way acceptable to himselfe; so that though he fall, yet he shall not be cast away, seeing the Lord vpholdeth him with his hand. For God hath bound himselfe vnder the Couenant of grace, that he will not leaue his faithfull seruants to stand or fall at their owne choice, but that hee will stablish their wils by his grace, that they shall neuer will and resolue to continue perpetually in sinne, and vtterly to fall away from God, as it is deliuered by the Prophet *Ieremy*. Ier.32.40.

Now whether this assurance be the formic or the effect of a true faith, we need not to be too peremptory herein; vndoubtedly the Apostle seemeth to set it downe as an effect of faith; *By Christ* (saith he) *we haue boldnesse and entrance, with confidence by faith in him.* By faith then we haue boldnesse to come vnto God, as to a louing and a gracious Father, and haue confidence in him that he will assist and aide vs in all our necessities; faith then breedeth boldnesse and confidence, but it is no more the one then the other, seeing it is the mother of them both: Verily, there is a trust or a confidence whereby a faithfull man doth vndoubtedly beleeue, and is confident that GOD is a gracious God to all that beleeue and embrace the Couenant of Grace; repent, loue, and feare God, and walke in his Lawes and Commandements; be they *Iew* or *Gentile*, Male or Female, Bond, or Free, and this confidence is the very formc of faith, if it be not altogether one with it. But that trust and confidence whereby a faithfull man is perswaded, that God is to him in particular a gracious God, and a louing Father in Christ, arising vpon the action of the soule reflected vpon it selfe, and vpon it's owne spirituall estate, and taking notice of all the Diuine graces of the Spirit, wherewithall it is endued, is not faith, but an effect thereof, euen an habit, or rather an act of a sanctified conscience, lightned with a true faith; as our most Reuerend *Diocesan*, now a Citizen with the Saints in Heauen, hath auouched in the second part of his Defence against Dr. *Bishop fol.* 769. and Reuerend Mr. *Perkins*, in his Treatise of *Conscience*. The summe of whose doctrine is comprehended in this Syllogisme. Eph.3.12.

If who soeuer beleeueth, repenteth, loueth, and feareth God;

and hath a ſincere care to walke in all his commandements, is moſt aſſuredly in Gods loue, and ſhall vndoubtedly be ſaued, then whoſoeuer knoweth aſſuredly that he beleeueth, repenteth, loueth, and feareth God, and hath a ſincere care to walke in all his Commandements, knoweth aſſuredly thereby that he is in Gods loue, and that vndoubtedly he ſhall be ſaued.

But I know (ſaith euery ſincere and faithfull Chriſtian) by the act of mine owne conſcience reflected vpon my ſelfe, that I beleeue, repent, loue, and feare God, and haue a ſincere care to walke in all his Commandements.

Therefore I know aſſuredly that I am in Gods loue, and ſhall vndoubtedly be ſaued.

Now to giue a ſure and a certaine aſſent to the maior propoſition grounded vpon the vndoubted truth of Gods promiſes, made to all the faithfull in Chriſt Ieſus, and to be confident of the infallibilitie thereof, is of the very eſſence & ſubſtance of faith; but to aſſume the minor propoſition, and thereupon to inferre the concluſion, is an act of a ſanctified conſcience, lightned with a true faith.

The Church of *Rome* commendeth doubtfulneſſe of ſaluation, as a propertie beſeeming Chriſtian humilitie and feare, and condemneth the infallible aſſurance thereof of hæreticall ſecurity and preſumption. And yet this Church aſſureth her followers, that will ſubmit themſelues to be guided by her Canons, that thereby they ſhall be brought into fauour with God, and ſo vndoubtedly be made happy and bleſſed. That ſo we may know that ſhe is *Babel* the Mother of confuſion, for that ſhe doth by the contrariety of her actions and poſitions ouer-throw her owne principall grounds.

A *Romiſh* Catholicke muſt liue in feare and ſuſpence of the full pardon of his ſinnes by faith in Chriſts bloud, and yet if he receiue abſolution from a *Romiſh* Prieſt, or a Pardon from the Pope, he muſt reſt aſſured thereof. A *Romiſh* Catholicke muſt not reſt aſſured of his iuſtification and ſaluation by the righteouſneſſe of Chriſt, imputed vnto him by the free and vndeſerued grace and mercy of God, but if he be carefull to fulfill the Law of God and the rules of their religious orders, hee

ſhall reſt aſſured that he hath not onely merited his owne iuſtification & ſaluation, but alſo that he hath ſupererogated thereby for the good of other. Nay, by murthering of Princes & ouerthrowing of ſtates euen againſt their oathes & alleagiance, they may not onely merit heauen, but deſerue happily (if it ſo pleaſe the Pope) the dignity thereof, a Canonized Saint.

But to erect ſo great a building as is the aſſurance of our iuſtification and ſaluation vpon ſo weake and rotten foundations, is in truth preſumptuous and intollerable folly and madneſſe. For if we would reſpect, I ſay not the workes of righteouſneſſe, wrought wholly, or in part by our owne free-will, but the principall fruits of the Spirit of God, and the beſt duties that the faithfull are enabled to performe thereby, are not theſe Gods ſpeciall gifts, making vs indebted vnto God, and therefore deſeruing nothing, much leſſe iuſtification and ſaluation at Gods hands? but if we would conſider them as pledges and pawnes of Gods loue, procured for vs by Chriſt Ieſus, and as the firſt fruites of that heauenly inheritance, which he himſelfe hath purchaſed for vs, how can we but reſt aſſured to be brought in the time appointed by the Lord, to the poſſeſſion of that, whereof we haue ſo certaine an earneſt, and ſo ſure a pledge.

In paſſing ouer temporall Land from man to man, we eſteeme much of good ſecuritie, which highly commendeth euen an hard bargaine: A ſound title, and a good conueyance, from ſuch and ſuch perſons, to ſuch and ſuch other, maketh the ſecurity to be ſufficient. The goodlieſt poſſeſſion that can be paſſed ouer to any of the ſonnes of men, is the glorious manner of the cœleſtiall Paradiſe, the true title thereunto is Chriſt and his righteouſneſſe, the conueyance thereof, is the Word and the Sacraments, which giue Chriſt to all that beleeue, and the ſure and certaine earneſt of the ſame, is the firſt fruits of the Spirit. But to our *Romiſh* Catholickes, the righteouſneſſe of our bleſſed Sauiour Ieſus Chriſt, performed for vs in his owne perſon, and imputed vnto vs by the Lords moſt free and vndeſerued mercy, is a meere nullity, and new no iuſtice, and the apprehenſion thereof by faith, is a phantaſticall

appre-

apprehenſion of that which is not a falſe faith, and an vntrue imputation, as our maſters of *Rhemes* haue taught. For their title to the heauenly Paradiſe, is the merit of that righteouſnes which is wrought by themſelues, and their conueyances are the Popes Indulgences and Pardons, and their Prieſts Abſolutions and Maſſes, and the deuotions of the men of their Religious orders. But what is their ſecuritie for all this? verily none at all; for they are commanded to liue ſtill in feare and doubtfulneſſe, becauſe they know not how much they faile in the meaſure, and manner of the fulfilling of this righteouſneſſe, and whether or no they ſhall be enabled to perſeuere. And verily no maruaile that their ſecurity for their heauenly happineſſe is ſo ſmall, or none at all, ſeeing their pay for the ſame is in ſuch light and clipt money, yea in ſuch baſe and counterfeit coyne, and their conueyance thereof ſo feeble and weake.

Rhem in c.3. ad Rom.

The faith of our *Romiſh* Catholicks, as they themſelues teach, is ſuch a faith as may be in the deuils, and therefore no maruaile but as the *deuils beleeue and tremble*, ſo they doe beleeue and tremble alſo: but wheras the pay made for the purchaſe of the cœleſtiall Paradiſe vnto all faithfull Chriſtians, is the abſolute and perfect righteouſneſſe of Chriſt performed for them, and the conueyance thereof vnto them, is the Lords gracious grant thereof ſet downe in the bookes of the Prophets and Apoſtles, and ſealed with the ſeales of the holy Sacraments, both of the Old and New Teſtament, therefore the true faithfull Chriſtian needeth not to feare and to doubt of his ſaluation, ſeeing he hath ſo good euidence for the ſame. For ſeeing Chriſt hath deliuered them out of the hands of their enemies, that they ſhould ſerue the Lord without feare, in holineſſe and righteouſneſſe all the dayes of their liues; why ſhould they feare, or doubt to enioy the fruit of this deliuerance wrought by ſuch a perſon, and by ſuch meanes.

Iac.2.19.

Luke 1.74.

Aſſuredly they doe not as the Apoſtle teſtifieth, ſpeaking in the name of all the faithfull; Yee (ſaith he) haue not receiued the ſpirit of bondage to feare againe, but yee haue receiued the ſpirit of adoption, whereby we cry, *Abba*, Father, the ſame

Rom.8.16.

ſpirit

ſpirit beareth witneſſe with our ſpirit, that we are the Sonnes of God; if we be children, wee bee alſo heires of God, and heires annexed with Chriſt. This ioyfull and comfortable ſecurity of all true and faithfull Chriſtians; Saint *Cyprian* ſetteth downe after this manner. *Cypr contra Demetriadem.* There is (ſaith he) with vs ſtrength of hope, and ſtedfaſtneſſe of faith, & amidſt the ruines of a decaying world, a couragious minde, and a conſtant vertue, and a patience alwayes ioyfull, and a ſoule alwayes ſecure of God to be our God. Thus doth both Scripture and Fathers ſet forth that comfortable ſecurity which GOD by his Spirit, hath ſetled in the hearts of his faithfull ſeruants.

The ſecurity then which they condemne, is that whereby men are made either awleſſe of falling into temptations, or careleſſe of vſing the meanes appointed by God to withſtand tentations, or bold of their own ſtrength in vſing the meanes, and ſo negligent thereby to craue continuall aide and aſſiſtance from the Lord; for if we fearing to fall into tentations, vſe carefully the meanes appointed by God to withſtand the ſame, and diſtruſting our owne ſtrength, call continually to God for his aide; then as the Apoſtle himſelfe commandeth we ought in all things to be ſecure or without feare; being throughly perſwaded of this, that the euent of all things ſhall be happy, and that God will turne all to our good. Phil 4.6. Rom.8.26.

And verily the true Chriſtian faith driueth away diſtruſtfull feare out of the ſoule of euery true & ſincere Chriſtian, & maketh manifeſt vnto him the ſoundnes & vprightnes of his own heart, ſeeing otherwiſe it could neuer leade him to true happineſſe; Yea (as the moſt learned Dr. *Fotherby*, our late moſt Reuerend and moſt louing *Diocesan*, Lord Biſhop of *Sarum*, *lib.1. Cap. 12. Fol.122.* Hath ſhewed out of diuers of the bookes of the wiſeſt among the Heathen) true happineſſe hath bin eſteemed for a man to haue his ſoule free frō terror & fearefulneſſe; nay, without this freedome and ſecurity, it is moſt certaine that it cannot enioy ſo much as a ſhadow of any fœlicity or any ſound comfort and true contentment; ſeeing true contentment, and ſound comfort and ioy is founded in a

couragious confidence of the heart, and in the quiet security and tranquillity of the mind.

1 Ioh.4.18. To be full of feare and terrour, is a property belonging to a slaue, yea, it is a beastiall and slauishnesse contrary to true confidence and courage: Feare (saith the Apostle) hath painefulnesse, and it breedeth that care that burneth and scorcheth the heart, and tormenteth the soule, and it hastneth those that willingly entertaine it towards the horrours of hell, and excludeth them from the ioyes of Heauen.

Cura quasi cor urens.

Apoc.21.8.

How then ought all the sincere Professors of the Gospell, to be thankefull to God, for that he hat sent his Gospell vnto them, and hath opened their eyes thereby, so to apprehend his vnspeakeable loue in Christ, reuealed therein, that therby they are effectually stirred vp to loue God? especially seeing (as the Apostle saith) there is no feare in loue, but perfect loue casteth out feare. For as a chast spouse is not iealous of her kind husband, and a dutiful sonne is not so fearefull as to think that his tender-hearted Father will withdraw his loue frō him: so the true Church of Christ being his beloued Spouse, and her legitimate children being the children of God, will not be fearefull & distrustfull whether God will change his kind affection towards them, & with-draw from them his tender loue. Nay, vndoubtedly the true Church is alwayes ready to professe and say, *My beloued is mine, and I am his*; he is my beloued and still loueth me, and therefore I will continually loue him, and reioyce for euer in his constant loue: And so vndoubtedly the legitimate children of the true Church, are ready and willing to confesse with their elder brother *Saint Paul*; *We liue, yet not we now, but Christ liueth in vs, and in that we now liue in the flesh, we liue by the faith of the Sonne of God, who hath loued vs and giuen himselfe for vs.*

1 Ioh.4.18.

Sap.15.2. And verily such a confession is set downe by the Wiseman in the name of all the Saints: *Though we sinne* (say they all) *yet we are thine, for we know thy power, but we sinne not, knowing that we are thine.* In which words foure remarkeable points of doctrine are deliuered vnto vs: First, that the Saints in this life, auouch that they are the Lords, in his fauour, and in his loue;

loue; and that we may vnderſtand how certainly they are aſſured thereof, they double the ſame aſſeueration, ſaying, that they doe not goe by gueſſe, or ſtand vpon blinde hope, but that they know indeed that they are the Lords. Secondly, the meanes are ſet downe whereby they know that they are Gods euen becauſe he hath giuen to them a true knowledge of himſelfe: *We are thine* (ſay they) *for we know thy power.* Thirdly, they auouch that their ſinnes of ignorance and infirmity, doe not take from them this aſſurance of their faith; *For* (ſay they) *though we ſinne, yet are we thine*: Fourthly, they auouch that this aſſurance of Gods loue is a moſt powerfull meanes to keepe them that they doe not willingly giue themſelues ouer to ſinne: *For* (ſay they) *we ſinne not, knowing that we are thine.* And therefore herein alſo the iudgement of the Church of *Rome* is contrary to the plaine and direct euidence giuen in by all the Saints, in that they affirme that the aſſurance of Gods loue is a ſputre to ſinne, whereas the Saints auouch, and that no doubt vpon their owne experience, that it is a bridle to reſtraine from the ſame. Grace concealed from ſuch as are left to their owne headſtrong affections, may be an occaſion that many are carried headlong into ſinne: but grace reuealed giueth grace, reuoketh from ſinne, and prouoketh vnto all good workes. *The grace of God* (ſaith the Apoſtle) *that bringeth ſaluation vnto all men hath appeared, and teacheth vs that we ſhould deny vngodlineſſe and worldly luſts, and that we ſhould liue iuſtly and ſoberly and godly in this world,* Tit.2.11.

Wherefore in that the Church of *Rome* not onely willeth & cõmandeth her followers to doubt of their ſaluation, and to feare whether they be in the eſtate of grace, but alſo diſgraceth the ſecurity of ſaluation giuen to the faithfull, by the Goſpell of Chriſt, being the powerfull inſtrument of God; to worke faith & grace, it is euident that ſhe is the mother of infidelity, and not of faith, and that ſhe leadeth her diſciples to helliſh horrours and terrours, the iuſt reward of fearefull infidelity; and not to ioy vnſpeakeable and glorious, the happy fruit and iſſue of a confident Chriſtian faith, as Saint *Peter* teſtifieth. 1 Pet.1.8.

And thus haue I ſhewed in the clearing and demonſtrating of theſe three laſt propoſitions, what manner of knowledge
Phil.1.10. that is, which I affirme to be all one with ſauing faith; as firſt a wiſe diſcerning knowlege, whereby we ſo apprehend Gods loue in Chriſt reuealed vnto vs in the Goſpell, as that we eſteeme and embrace it as our higheſt happineſſe and our chiefeſt good. Secondly, a ſanctifying knowledge, whereby
Tit.1.1. we are not onely ſet in a right courſe, but alſo are guided to walke conſtantly in all holy wayes, that ſo we may be made meete to be partakers of Gods loue. And thirdly, a comforting and chearing knowledge whereby we haue a certaine
Rom.8.15. aſſurance of Gods fatherly loue in this preſent life, (albeit not without many conflicts with diſtruſtfull feares) and ſhall at
1 Ioh.5.19. the laſt be brought to the quiet and peaceable poſſeſſion thereof in the life to come.

CHAP. VII.

The vtility and dignity of faith, and the great difficulty to attaine thereunto.

THe vtilitie and dignitie of faith doth hence appeare, in that it cauſeth the faithfull to behold in Chriſt as in a miraculous mirrour of Gods matchleſſe mercy, an incomparable treaſure of his vnſpeakeable loue; and to cleaue conſtantly to it, as to their higheſt happineſſe and chiefeſt good, and maketh them deſirous from the very bottome of their hearts to make manifeſt their thankfulneſſe vnto him, by their ſincere obedience to all his Commandements, and bringeth alſo peace of conſcience vnto them, by giuing them an aſſurance of the pardon of their ſinnes, and of their receiuing into grace and fauour with God.

And not only ſo, but alſo for that it cauſeth them continually to fight againſt their ſpirituall enemies, that would make them to breake their Couenant with God, and in the end gi-

ueth

neth them a full conqueſt ouer them al. This is (ſaith the Apoſtle ſpeaking to the faithfull) the victory, that is, the principall weapon whereby the victory is gotten, and the world ouercome, euen your faith. 1 Iohn 5.4.

And therefore it is not without cauſe that the Apoſtle Saint *Paul* exhorteth the faithfull, that aboue all they ſhould take vnto themſelues the ſhield of faith, becauſe thereby they might quench all the fiery darts of the Deuill. And verily, faith is the firſt and the chiefeſt of all thoſe diuine and heauenly graces that are wrought in the hearts of Gods children by the holy Ghoſt, and it is the fountaine and root of all the reſt, and therefore in diuers places where they are named together, it is firſt named, and hath the primacie, and as it were, the right hand of all the reſt; by faith Chriſt doth dwell in our hearts, by whom God and all his bleſſings are made ours. Faith (ſaith Saint *Auſtine*) is Chriſt in vs, and that heauenly Sunne is impaired or increaſed according to our faith, *Aug. in Pſal.* 120. And againe, Faith is the very ſoule of the ſoule, and the life thereof, *Aug. in Ioh. hom.* 49. Becauſe it ioineth vs to Chriſt the Author of life, and bringeth with it all other diuine graces wherein our ſpirituall life conſiſteth, *Aug. de Prædeſt. ſanct. cap.* 7. And hence it is that the whole Law is ſaid to appertaine to faith, if a true faith be vnderſtood, *Aug. de Fide & Oper. cap.* 22. Ephes. 6.16. 2 Pet. 1. 5. 1. Theſſ. 3.6. Ephes. 3.17. 1 Cor. 3.23.

And in this ſenſe, faith may be called our whole ſanctification, for that it worketh our whole ſanctification; as infidelitie is called the proper, and after a ſort, the only ſinne, becauſe it is the originall of all vnrighteouſneſſe, *Aug. cont. Ep. Pelag. lib.* 3. *cap.* 3. For what good thing is there that is not obtained by faith? By faith we are iuſtified, *Rom.* 5. 1. By faith we are ſaued, *Epheſ.* 2. 8. By faith we are made the ſonnes of God, *Gal.* 3. 26. By faith we are incorporated into the heauenly Ieruſalem, and by it as by a cognizance or badge we are diſtinguiſhed from all other ſocieties. The Catholike Faith (ſaith Saint *Auſtine*) doth diſtinguiſh the iuſt from the vniuſt, not by the Law of workes, but of faith; without the which, thoſe very workes which ſeeme to be good, are turned *Aug. ad Bonif. lib.* 3. *cap.* 5.

ned into sinne. Now if it were but in these respects, faith might challenge the chiefest place of precedency and honour in the assembly of all her princely Peeres; but much more may she doe it, for that in her owne proper worke she is imployed in beholding, imbracing, and magnnifying of all the diuine excellences and perfections that be in God, wherein consisteth the most proper and peculiar glory and honour of God.

Chrysost, hom. 8. in Ep. ad Rom. By workes (saith *Chrysostome*) we obey God; but faith entertaineth a meet opinion of God, and glorifieth him, and maketh him much more to be admired, then doth the shewing forth of good workes: Works commend the doer, but faith commendeth God only; and what it is, it is wholly his, for it reioiceth in this, that it conceiueth great things, which redound to his glory. Wherefore no maruell that the Lord himselfe hath such a respect to faith, that all his gracious and glorious workes and wordes, tend either to the begetting, or strengthening of the same. For why hath the Lord accomplished his most glorious workes of the Creation, Redemption, and sanctification, but that they might be testimonies of his goodnesse, mirrours of his mercy, seales of his speciall grace and fauour, pawnes and pledges of his fatherly kindenesse and loue, that so he might draw vs and binde vs vnto himselfe, and cause vs to trust perfectly in this his fauour and grace, which is thus and thus ratified and confirmed vnto vs? So why did our most blessed Sauiour send forth his Apostles into the whole world, to preach and publish to all creatures these so ioifull tidings of such inestimable fauours as are contained in the Gospell, but that the whole world might be conuerted to the faith, and might beleeue, and so be saued. As for the same end hath he caused the same to be penned for all posterities, that thereby there might be wrought a saving faith in the hearts of all the children of God, euen to the worlds end. Wherefore without all doubt faith is a most singular gift of God, seeing he hath ordained such singular meanes for the effecting and working thereof; yea, it is a most rare blessing, and hardly gotten, seeing where these singular meanes are best vsed,

Act. 14. 17.
2 Cor. 3. 18.
Apoc. 7. 2.
Ephes. 1. 14.
Cant. 1. 3.
Hos. 11. 4.
2 Pet. 1. 13.
Marke 16. 16.
Iohn 20. 31.

vſed, euen there of entimes appeareth little fruit.

When *Eſayas* more like an Euangeliſt then a Prophet, had publiſhed this doctrine of faith, euen to the Lords own people, what was his owne teſtimony concerning his ſucceſſe thereof, but this? Lord who hath beleeued our report, & to whom is the arme of the Lord reuealed? Nay, when our bleſſed Sauiour himſelfe came in his own perſon to preach theſe glad tidings of the Goſpell, euen with the mouth & tongue of the Son of God, & after ſo wiſe and powerfull a manner, that his very enemies did wonder at the gracious words that came out of his mouth: and were forced to confeſſe, That neuer man ſpake as he did. Yea, after he had wrought many ſtrange and wonderfull ſignes for the further confirmation thereof, yet all this tooke ſo ſmall effect, that by the teſtimony of Saint *Iohn*, being an eie witneſſe of all theſe things; then alſo was fulfilled the former propheſie, Lord who hath beleeued our report? Yea, their infidelity was ſo great, that our Sauiour Chriſt maruelled thereat.

Eſay 53.1. Luke 4 22. Ioh. 7.46. Iohn 12.37. Marke 6. 6.

And yet behold a thing more to be maruelled at, that the Apoſtles themſelues who continually heard our Sauiours diuine and heauenly doctrine, and daily ſaw his wonderfull workes, were yet ſo hardly brought to the faith, that our Sauiour after his reſurrection forced to reproue them moſt bitterly for it; ſaying, Oh ye fooles, and ſlow of heart to beleeue all that the Prophets haue ſpoken. No maruell then, that albeit the Goſpel be publiſhed and reuiued in theſe laſt daies, before the comming of Chriſt to iudgement, by many ſingular and excellent inſtruments, yet when the Sonne of man commeth, he ſhall not finde faith on the earth.

Luke 24.25. Luke 18.8.

The truth is, that it is an eaſie matter to beleeue lies, becauſe they are agreeable to our corrupt nature, but the doctrine of truth teaching the aſſurance of Gods loue in Chriſt, is a ſtrange paradox, contrary to the common opinion of men. We (ſaith the Apoſtle) preach Ieſus Chriſt crucified, a ſtumbling blocke to the Iew, and fooliſhneſſe to the Grecian. Or be it that a ſlender aſſent, and a for mall approbation of the doctrine of faith, proceeding from ſome ſlight apprehenſion thereof, may bee ſomewhat generall where it hath beene long time

1 Cor. 1. 23.

taught

taught by the Preacher, and commanded by the Prince; yet a ſettled perſwaſion proceeding from a ſure and ſound apprehenſion, is vndoubtedly a ſtrange and wonderfull worke of God. Without all controuerſie (ſaith the Apoſtle) great is this myſtery of godlineſſe, God manifeſted in the fleſh, iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, and beleeued on in the world; yea, the agreement of faith, with the heart of man, is eſteemed by Saint *Auſtine* to be one of the greateſt miracles of our Chriſtian profeſſion.

1 Tim. 3. 16.

And verily, if either we looke vpon the prophane worldlings, we ſhall ſee them ſcorning at the aſſurance of the faithfull, which cauſeth them to glory that God is their Father, and hath adopted them for his Sonnes: Or if we caſt our eyes vpon the faithfull ſeruant of God himſelfe, when he is in any great ſpirituall conflict, we ſhall ſoone ſee how ready he is to let looſe the ſure hold of his hope, and to plunge himſelfe into the gulfe of deſpaire, becauſe he is guiltie to himſelfe of offending ſo good and ſo gracious a God, by his owne manifold and great iniquities and ſinnes.

Sap. 2. 13.

Wherefore, albeit we haue attained to ſuch a meaſure of faith as was giuen by Chriſt to his owne Apoſtles, yet had we need continually to pray, O Lord increaſe our faith; and to ſay with the Father of the poſſeſſed childe, Lord I beleeue, helpe mine vnbeleefe. Yea, as Saint *Auſtine* admoniſheth, Our whole worke in this life, muſt be continually imploied about the cure of the eye of our heart, whereby God is ſeene; that is, our faith. The which leſſon he learned of our Sauiour Chriſt, who when the people demanded of him, What they ſhould doe, that they might worke the workes of God? Anſwered them, ſaying, This is the worke of God, that ye beleeue on him, whom he hath ſent: and ſo his beloued Diſciple hath taught vs alſo. This is the commandement of God, that ye beleeue in the name of the Sonne of God, and loue one another as he gaue commandement. Wherefore the calumniation of the carnall profeſſour, and of the Romane Catholike, made againſt the doctrine of the Goſpell, is vniuſt and vntrue: which is, that an eaſie way is laid open by the profeſ-

Luke 17. 5. Marke 9. 24.

Tota opera noſtra in hac vita eſt ſanare oculum cordis vnde videtur Deus. Aug. de verb. Dom. ſer. 18.

Iohn 6. 26.

1 Iohn 3. 23.

ſours

ſours of the Goſpell, to life euerlaſting; and heauen ſet at a very ſmall rate, for that they teach, that God ſo loued the world, that he gaue his only begotten Sonne, to the end that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting. Yea, our Catholike Romaniſts may iuſtly bee challenged for doing great and intollerable wrong to our Chriſtian faith, in that they ſo vilifie and debaſe the ſame, that they make it common, not onely to the reprobate, but alſo to the very Deuils themſelues; whereas in very truth it is proper and peculiar to Gods elect, yea euen to ſuch as are ordained to life euerlaſting.

Ioh.3.16.

Tit 1.1. Act.13.43.

THE SECOND PART OF THEOLOGICALL LOGICKE.

The questions that are handled in this second part concerning the doctrines of faith, and are cleered by arguments drawne from all Topicke places, are these,

QVEST. I.

The Church is not alwayes glorious and notorious, as a City seated upon an high hill.

GOD would haue all men saued, and come to the knowledge of the truth, and by the voice of truth vttered by the Church, the pillar and ground of truth, he doth call to him such as are to be of the truth, & doth cause thē to hearken vnto the truth, and to be led thereby into the euerlasting habitations. Now truth and falshood are nigh neighbours, and dwell neere each to other, (for where God hath his Church the deuill hath his Chappell) and their houses in outward shew differ little, sauing that for the most part the fore-front of falshoodes habitation is gloriously set out, garnished and trimmed; whereas the doore of truth is plaine and homely. Whereby it commeth to passe, that falsehood

Arguments drawne from the efficient cause.
1 Tim. 2. 4.
1 Tim. 3. 15.
Psal. 43. 3.

1 Cor. 1. 27. hood hath many guests, & those also many times of the highest esteeme; whereas truth findeth few that will lodge with her, and those most commonly of the meanest reputation. Moreouer, falshood teacheth doctrines more suitable to mens peruerse iudgements, and more fauourable to their corrupt affections, and thereby findeth kinde entertainment both with great and small; whereas truth crosseth the corrupt humours and opinions of all naturall men, and that in plaine and direct manner, (for she is simple and plaine *Tom-tell truth*) and therefore goeth commonly with a scracht face, and is banished both from countrey and Court: Yea, she is oftentimes most shamefully slandered, and grieuously persecuted by those that call themselues the Patrons and Pillars of truth.

Obsequium amicos, Veritas odium parit.

Cant. 5. 7.

Veritas vbiq; ejs mater sanctitatis Chrys. hom 9 in 1 sal. 118.
Veritas temporis Filia.
Veritas in profundo demersa.

This was well knowne and acknowledged by the Heathen themselues. For their Poets faine, that Truth the Mother of vertue, and the daughter of time, doth often, and that for a long time lye hid in caues and darke places vnderneath the earth; and that she is hated of many, and defaced with slaunders, and oppressed with crosses, and yet not so, but that sometimes she doth arise and come into light. And hence is it that they paint her naked, flying out of a Caue by the helpe of Saturne, and that vpon a sodaine, that so it may appeare that shee is sent of God.

Act. 17. 30. And verily with how great a mist throughout the whole world was truth darkened, vntill the Incarnation of Christ? surely so long and so great was that darkenesse, that the space thereof is iustly called by the Apostle, the time of *Ignorance*.

Apoc. 12. 6. And hath not the like happened in these last times, by *Antichrists* driuing the Church into the Wildernesse, that so hee

2 Thes. 2. 3. might bring in a great Apostacy from the faith? wherefore

Iac. 1. 18. seeing the doctrine of the truth, which is the pure seed, whereby the Church doth bring forth her children to God, is often darkened and obscured, and after a sort a banished person here on earth, it cannot be that the Church, the professor of Truth should bee generally and for the most part bright and glorious, and as a Citie or Tower seated vpon an hill.

All

Quest. II.

All the workes of the faithfull are ſtained with ſinne, and therefore no man in this life doth perfectly fulfill the Law of God.

No worke can exceed the skill and hability of the workeman, happily it may be inferiour thereto; but none of the faithfull are full and perfectly iuſt, none of them are wholly renewed in this life, none is come vnto perfection. For the beſt are but trauellers towards it, they are not as yet come to the end of their way: We know but in part, and therefore we leue but in part, and therefore can but imperfectly bring forth the fruits of ſincere loue. We are ſincere but in part, ſeeing wee are ſtill ready to be miſled with ſome by and ſiniſter reſpect or other. There is in vs (as Saint *Auſtin* ſaith) freedome in part, and bondage in part, and not as yet a totall, pure, and perfect freedome. Our inward man (ſaith he) is not throughly renewed, and ſo farre forth as it is not renewed, it remaineth ſtill in it's olde eſtate. Wherefore ſeeing in one man there is but one vnderſtanding, and one will from whence proceeds all his actions; and ſeeing that this his vnderſtanding and will is partly lightned, and partly darkened, partly new, and partly old, partly bond, and partly free, partly waſhed, and partly ſtill to be waſhed, partly whole, and partly ſtill to be healed, partly faire, and partly blacke, partly fleſh, and partly ſpirit; therefore we cannot performe any one action that the Law requireth, with our whole mind, will, and ſpirit; therefore we ſinne in euery action; therefore all our actions are ſtayned, and polluted, and in euery one of them we tranſgreſſe the Law of God: how farre then are wee from the perfect obſeruation thereof in all our actions.

Phil 3.12.

Viatores ſumus non comprehenſores quintum quid intelligitur tantum dicitur.

Aug. in Ioh. tract. 41.

Aug. de peccat. mer. & remiſſ. lib. 2. cap. 7.

Rom. 7.14.

Ioh. 13.10.

Ier. 17.14.

Cant. 1.4.

Gal. 5.17.

Quest. III.

The ignorance and not the knowledge of the Scriptures, is the cauſe of all errours and ſinnes.

The Law of the Lord is perfect conuerting the ſoule (from walking in the by-pathes of errours and ſinnes, and leading it in

Pſal. 19.7.

in the right way of truth and righteousnesse) the testimonies of the Lord are sure, and giue wisedome to the simple. For doth pure seed breed Tares or pure Corne? And doth wholesome food breed noisome or wholesome humours? Vndoubtedly light and sight preserue from stumbling and falling; it is darkenesse and blindnesse that cause both: *Yee erre* (saith our blessed Sauiour to the seduced *Sadduces*) *not knowing the Scriptures nor the power of God.* Euen as their seduced Fathers erred in their hearts, because they knew not the Lords wayes. The ignorance of the Scripture (saith *Chrysostome*) brought in hæresies, and a corrupt life, and made a confusion of all things.

Ioh 11.9. Mat th. 22.29. Psal.95.10. *Chrysost. Hom. 3. de Lazaro.*

Wherefore it is a note of an euill person, *to hate the light*, lest his deeds should be reproued, as it is a badge of an hæreticke, to accuse the Scriptures of ambiguity and obscurity (as *Irenæus* affirmeth) for that in truth they doe without ambiguity and obscurity, giue definitiue sentence against their hæresies. From the which badge and cognizance, if the *Romish* Church will be set free, let her purge out of the bookes of her deare darlings, the slanderous accusations of the Scriptures which are in them, and let her giue a generall liberty to the lay people, to haue the Scriptures in a knowne tongue, that so they may the more easily attaine to knowledge; and let her not any longer commend a blinde faith, nor teach that faith consisteth rather in ignorance then in knowledge.

Ioh.3.20. *Iren. l 3.c.2.*

QVEST. IV.

Not the sufferings or righteousnesse of any mere Man, but onely of our blessed Sauiour, both God and Man are of sufficient worthinesse to satisfie for sinne, and to merit the inheritance of the Kingdome of Heauen.

Arguments drawne from the materiall cause.

As in *Adam* was the common nature of all men, he being the roote, all other the branches, that so he might be a fit person with whom the legall Couenant might be made: which was that if he would stand stedfast in obedience to the Law of God, which was written in his heart, and the which he was enabled

enabled to performe; he ſhould conueigh ouer his nature, holy and pure to all his poſterity, and be tranſlated from an earthly to an heauenly Paradiſe: but if by his fall he ſtayned and polluted it, he ſhould conueigh it ouer to them ſtayned and polluted, and make himſelfe and all that by ordinary propagation came from him ſubiect to all miſeries and woes: So in Chriſt Ieſus the ſecond *Adam* was the common nature of man, he being the roote, and the faithfull the branches, and vpon him Rom.11.17. was grounded the Euangelicall Couenant, that the ſufferings Ioh.15.5. which he endured, and the righteouſneſſe which he performed Gal.3.17. in our nature, not for himſelfe, but for vs, ſhould be auaileable Act.3.26. to all that are vnited vnto him by a true faith, both for their deliuerance from that condemnation which was due vnto them in reſpect of their ſinnes, and for the purchaſing vnto them of the glorious inheritance of the Kingdome of Heauen.

Vnto all ſuch as ſeeke to be ſaued and iuſtified by their owne workes, our Sauiours anſwere is, *If yee will enter into life* Matth.19.16. (*viz.* by this doore) *keepe the Commandements*: but to all ſuch as inquire and deſire to enter into life by the right doore, they muſt looke to the anſwere giuen by the Apoſtle to the Iaylor, demaunding how he ſhould be ſaued? *Beleeue* (ſaid he) *in the Lord Ieſus, and thou ſhalt be ſaued and thy houſhould* (that Act.16.31. ioyne with thee in the true faith.) So Saint *Peter* to the ſame demand; *Repent, and be baptized euery one of you in the Name* Act.2.38. *of Ieſus Chriſt for the remiſſion of ſinnes, and ye ſhall receiue the gift of the Holy Ghoſt*. So our bleſſed Sauiour himſelfe, *The Kingdome of God is at hand, repent and beleeue the Goſpell*. Now Mar.1.15. what this Goſpell is, that Chriſt himſelfe firſt preached in *Iury* and commanded his Apoſtles to preach to the whole world, The Apoſtle Saint *Paul* ſheweth, ſaying; *God hath made Ieſus* 2 Cor.5.21. *Chriſt ſinne for vs, which knew no ſinne, that wee might be made the righteouſneſſe of God in him*.

In all the which Teſtimonies we are giuen to vnderſtand, that we haue great cauſe to repent vs for all our workes which are nothing elſe but ſinnes, which are ſo odious to God, and ſo dangerous to our owne ſoules, that vnleſſe Chriſt had made himſelfe a ſacrifice for them, we could not haue beene freed

from

from death and damnation: and as concerning that righteousnesse vnto the which euerlasting life was due, that we could not find in our selues, but Christ was to performe it for vs also; otherwise wee could not bee partakers of life euerlasting. For there must be a due and an equall proportion betweene the satisfaction and the debt, and betweene the price, and the thing purchased, if in iustice the one and the other, shall discharge and deserue the one and the other. But there is no equall proportion between the sufferings and righteousnesse of a meere man, and betweene sinne and the loue of God, and æternall happinesse consisting therein, but only betweene the sufferings and righteousnesse of our blessed and glorious *Immanuel*, God and Man.

τῆς σωτηρίας ἐξεως ἡ σωτηρίος ἐνέργεια. *Arist. Eth. l. 2. c. 1.*

For the effect proceeding from the cause cannot exceed the vertue and power thereof, seeing the dignity and worth of the one, ariseth out of the worth and dignity of the other. Now the workes of Christ proceeded from his humane nature, personated in his Diuine, and both his natures did concurre in effecting the most gracious and glorious work of the redemption of man; whereas the faithfull are not personally vnited to the Sonne of God, or to the Holy Ghost, nor haue the spirit aboue measure, but haue the remnants of originall sinne still staying in them, and stayning their best workes, and therefore not the workes of Christ wrought in vs by his Spirit, but those that he performed in his owne person for vs, are fully satisfactory for all our sinnes, and absolutely meritorious of the Crowne of Glory.

QVEST. V.

The Bread and Wine in the Eucharist, are not transubstantiated into the Body and Bloud of Christ,

Bread and Wine in their natures and substances are the visible signes and the materiall parts of the *Eucharist*, and therefore are not transubstantiated into the very Body and Blood of Christ, neither in truth can they be without the destruction of the Sacrament it selfe. For (as Saint *Austin* saith) euery thing

Aug. de Consecra. dist. 2 hoc est quod dico.

thing while it ſubſiſteth, retaineth the nature and truth of thoſe things whereof it conſiſteth. At the firſt inſtitution of the holy *Euchariſt*, the *Euangeliſts*, and the Apoſtle doe teſtifie that our bleſſed Sauiour *tooke bread, and when he had giuen thankes, brake it and gaue it to them, ſaying, Take, eate, this is my Body which was giuen for you, Doe this in remembrance of mee.* It was Bread then in nature and ſubſtance, that our bleſſed Sauiour tooke at that time, and it was the very ſelfe-ſame thing that he conſecrated by thankeſgiuing, and brake and gaue to his Diſciples, ſaying, *Take, eate, this is my Body*, that is, this is that I ordain to be the Sacrament, or ſacred ſigne of my Body. For the word comming to the Element, doth not aboliſh it, but conſecrate it to an holy vſe, and ſo maketh it to be a Sacrament; ſeeing it doth not change it in nature and ſubſtance, but in vſe. And verily (as S. *Ambroſe* ſaith) If there be ſuch force in the words of the Lord Ieſus, that the things which were not (at his very word) begun to be, how much more can it worke this, that they ſhal be the ſame (in ſubſtance) that they were, and (yet) be changed into another thing (in vſe.) For this *Bread* (ſaith *Chryſoſtome*) is counted worthy to be called the Lords Body, albeit the nature of the Bread remayneth. Yea, as the Diuine and Humane natures in Chriſt being vnited together by perſonall vnion, remaine in their proper eſſence and ſubſtance without being confounded or changed the one into the other.

1 Cor. 11. 24.

Ambroſ. de Sacram. l. 4. c. 4.

Chryſoſt. ad Cæſar. Monach.

Gelaſ. cont. Euti. h.

Euen ſo (as the ancient Fathers haue taught) in the Sacrament of the Body and Blood of Chriſt, the viſible Elements myſtically ioyned vnto the inuiſible grace, do not depart from their former nature and ſubſtance. For he that honoured the ſignes which we ſee with the names of his Body and Bloud, did not change the nature (of the ſignes) but did adde grace to nature. And therefore the Apoſtle did often call it by the ſame name of Bread, after it was conſecrated to be the Sacrament of his Body.

Theodor. Dialog. 2.

1 Cor. 11.

But for that our *Romaniſts* doe ſo preſſe the bare words of our bleſſed Sauiour, we may iuſtly demaund of them, in what words of our Lord ſhall we find, that he tooke Bread, either

to abolish the substance of it, and to make the bare and naked shewes thereof to be the outward signes in the Sacrament, and and to bring his body into the place of it, or to turne the whole substance of it into the substance of his Body? Yea, where shall we find in these words, *This is my Body*, that *this* doth signifie either Christs Body it selfe, or an *Individuum vagum*, that is, an vndetermined particular; or else as their owne glosse grosly affirmeth, nothing at all? And verily the words of Christ and explications thereof, taken out of other like places of holy Scripture, are nothing with them, for that vnlesse they be fowly wrested and turned, they will nothing at all further their turne.

QVEST. VI.

The righteousnesse of the Law delivered by Moses, is that true righteousnesse whereby we are justified before God, and not that righteousnesse which is said to be obtayned by the observation of Popish Vowes.

The morall Law is Gods æternall and vnchangeable righteousnesse, it commandeth vs to loue the Lord with all our heart, soule and strength, and our neighbour as our selues; which are duties most righteous and iust. To the singular excellency of the which Law, *Moses*, the first pen-man thereof,
Deut.4.8. beareth witnesse saying, *What Nation is so great, that hath Lawes and Ordinances so righteous, as is all this Law that I set before you this day?* And to the righteousnesse that is obtayned by the perfect obseruation thereof, he likewise beareth
Deut.6.25. witnesse, saying, *This shall be our righteousnesse euen before the Lord our God, if we take heed to keepe all these Commandements, which he hath commanded vs.* As to the most ample reward obtained thereby not only the Apostle beareth witnesse, saying,
Rom.10 5. *Doe this and thou shalt liue*; but also our Saviour Christ
Matth.19.17. himselfe; *If thou wilt enter into life, keepe the Commandements.*
Deut.2.29. But this blessing is not promised, but to the totall and con-
Gal.3.10. tinuall obseruation thereof, seeing the failing in either, bringeth the contrary curse.

Where-

Wherefore when all the Posterity of *Adam* was disabled by his fall, fully to keepe all these Commandements; Our most blessed Sauiour *came in our nature to fulfill them for vs, that so he might procure vnto vs righteousnesse and life.* And so our blessed Sauiour himselfe testifieth, saying, *I came not to destroy the Law and the Prophets, but to fulfill them.* For by the *Gospell the Law is not made voyde, but established.* For if our Sauiour Christ had not throughly fulfilled for vs that righteousnesse that is required in the Law, vnto the which the promise is made, he had not procured for vs righteousnesse and life. Wherefore intollerable is the pride and presumption of the Founders of the Religious Orders of the Church of *Rome*, which teach that their rules lay open, a way to a more perfect righteousnesse, then is contayned in the Law of God; and that their superstitious Votaries can thereby not onely merit for themselues euerlasting life, but also doe many workes of supererogation auaileable for the saluation of other men.

Gal 4.4.

Matth 5 31.

Rom 3 31.

QVEST. VII.

We are not iustified by those workes of righteousnesse commanded in the Law of God, which are wrought by our selues, but by those which were wrought for vs by our Sauiour Christ in his owne person, and are imputed to vs, and made ours through faith.

Arguments drawne from the formall cause.

Moses (saith the Apostle) *describeth the righteousnesse that is of the Law, that the man that doth these things shall liue therein: But the righteousnesse that is of faith, speaketh on this manner: Say not thou in thine heart, who shall ascend in to heauen? for that is to fetch Christ from aboue: Or who shall descend into hell? for that is to bring Christ from the dead, but what saith it? The word is neare thee, euen in thy mouth and in thine heart, and this is the word of Faith which we preach. For if thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thine heart that God raised him from the dead, thou shalt be saued. For with the heart man beleeueth to righteousnesse, and with the mouth he confesseth to saluation. For the Scripture saith, Whosoeuer beleeueth*

Rom. 10. 5.

in him shall not be confounded. In which words is set downe the diuersity that is betweene the Law and the Gospel, in prescribing the meanes whereby we are deliuered from death, and made partakers of euerlasting life. *Doe* (saith the Law) *that which is prescribed in me, and thou shalt liue*: and doe it in that manner, that thou neuer transgresse, and then thou shalt be free from all feare of death. Whereas the Gospell saith, Beleeue that Christ dyed and descended into Hell for thee, to assure thee of thy deliuerance; and that he hauing performed all righteousnesse for thee ascended into Heauen, the place where righteousnesse is rewarded and crowned, to take possion thereof for thee, and thou shalt be deliuered from the horrours of Hell, and be made pertaker of the ioyes of heauen. So when the Iaylor demanded of *Paul* and *Silas*, what he should
Act.16.30. doe that he might be saued? they answered, *Beleeue in the Lord Iesus* (that he fulfilled all righteousnesse both in suffering and obaying for the saluation of all that rightly beleeue) *and thou shalt be saued.*

And verily whereas there is but one manner and forme of obtayning Justification and Saluation for all that are iustified and saued, seeing children dying in their Infancy, and all such as are not effectually called, vntill the end of their liues, cannot be iustified and saued by the workes of righteousnesse wrought by themselues, but by the righteousnesse of Christ performed for them, and imputed vnto them by a true faith; therefore all the residue of the faithfull seruants of God are iustified and saued after the same manner. And so our blessed
Matth.20.9. Sauiour teacheth in the parable of the Husbandman, that went out and sent labourers into his Vineyard, where of some were sent at the first houre, some at the third, some at the sixt, and some at the last houre, and yet they all receiued the same wa-
Ambros. de vocat. Gent. lib.1. cap 5. ges. The which parable Saint *Ambrose* expounding, saith; that such as were hyred at the last houre, represent such as are called to the Lords seruice at the end of their liues, whom hee hath chosen without workes, and vpon whom he doth rather powre forth the riches of his Grace, then yeeld a reward vnto their labours, that they also who haue laboured and sweat the

whole

whole day, and continued their whole life in the seruice of God, and yet receiue but their Penny with the other, may thereby understand that they also rather receiue a gift of grace then a wages of hire due to their workes.

Now if it be replyed that Infants and such as are called at the end of their liues, are iustified and saued for the workes they would haue done, if that they had liued a longer time; the answere is made by S. *Austin*, that rewards and punishments are not rendred to workes that men would or could doe, but to such as are actually done. For otherwise *Tire* and *Sidon*, yea, all the damned should be saued, seeing at the day of iudgement, they would all repent if they might, and if their repentance would then serue the turne. Wherefore if we seeke for righteousnesse by the workes of the Law, performed by our selues, as the *Iewes* did, and as the *Romanists* still doe, we shall assuredly faile therein, as they did; but if with the *Gentiles* we imbrace righteousnesse and life by faith in Christ, then vndoubtedly we shall attaine to both.

Aug. de bono perseuerant. cap. 9 ep. 15. And de Praedestin. Sanctorum, cap. 12.

QVEST. VIII.

The forme and manner to attaine to Sanctification, is not to receiue the holy Word of God, and the Sacraments, with our bodily senses, but with the powers of our soules; nor to trauaile farre and neare on pilgrimage to see or kisse holy reliques, but to see and touch holy things with the inward faculties of our mindes, which are the proper subiects of Sanctification.

Nothing can be in any respect profitable, vnlesse it be applyed in that manner, and to those vses whereunto it is profitable; but the word of God is giuen vnto vs for this vse, that it should open vnto vs the minde and will of God, and (as Saint *Austin* saith) the visible Sacraments were ordayned for such as were enuironed with flesh, that by the steps thereof they might ascend vnto such things as are seene to such things as are vnderstood. Wherefore the word of God hanged about

Augin quæst. veteris & noui Testamenti.

1 Cor. 14. 6. our neckes, or deliuered in wordes not vnderſtood, cannot profit but is deliuered in vaine. And ſo teacheth the Apoſtle, *And now my Brethren if I come vnto you ſpeaking with tongues (not vnderſtood) what ſhall I profite you?*

Verely, the word (*not vnderſtood*) is an Oiſter whoſe ſhell Matth. 13. 19. is not opened, and as a candle which is not lighted, and as a lampe without oile, and as ſeed ſowne by the high way ſide. In like manner, the outward elements in the holy Sacraments being not applied to thoſe vſes whereunto they were ordained by the inſtitution of Chriſt, are but bare ſignes and emptie figures, they are not inſtruments of ſpirituall grace: but let the word come to the element, and lay open the right vſe of it, Rom. 4. 11. then it becommeth a Sacrament, and a ſeale of the righteouſneſſe that commeth by faith. *For as he is not a Iew, that is one* Rom. 2. 28. *outward; ſo neither is that Circumciſion which is outward in the fleſh: but he is a Iew that is one within, and the Circumciſion of the heart in the ſpirit, not in the letter, is the true Circumciſion, whoſe praiſe is not of men but of God.* Sanctified meanes or- Hag. 2. 13. dained by God to ſanctifie the ſoule, muſt bee apprehended by the powers of the ſoule: *Seeing holy things* (as ſaith the Prophet) *touched onely with our bodily ſenſes, doe nothing at all further the ſanctitie of our ſpirits.*

And heereof it was, that our Sauiour himſelfe forbade John 20. 17. *Mary* to touch him with her bodily hands, (for that ſhe eſteemed too highly thereof;) *But* (ſaith he) *goe to my brethren and ſay vnto them, I aſcend vnto my Father and your Father, to my God and your God.* That is, apprehend ye with the hands of your faith, that by my meanes God is become your louing Father, and gracious God, and then ye haue apprehended me with a right hand. So not by going a long iourney on pilgrimage we draw nigh vnto God, but by praier proceeding Act. 10. 4. *Precibus non greſſibus nos ad Deum Bern. Ep. 319.* from an humble and faithfull minde. For we clime vp to God by prayers and not by ſtaires: And therefore all that will ſhew themſelues truly religious, muſt (as *Bernard* teacheth) trauell on pilgrimage not towards the earthly but the heauenly Ieruſalem, and that not with their feet, but with their affections.

QVEST.

QVEST. IX.

The manner of receiuing Christ in the Eucharist is not carnall but spirituall.

7 The faithfull that liued before the Incarnation of Christ, (as the Apostle saith) fed vpon the same heauenly Manna and bread of life as we now doe; but they did not eate the flesh of Christ with their bodily mouthes, neither then doe the faithfull so now. And verily, whereas by the ministery of the word and baptisme in our new birth and inchoation of our sanctification, we receiue not Christ after a bodily manner, but after a spirituall; and yet are thereby regenerated and quickened to an holy life: Why then, is not the growth and increase of our sanctification by the ministery of the same word and Eucharist, wrought and accomplished after the same manner? 1 Cor. 10. 3.

Verily, Saint *Austine* so thought, and therefore said, that man is inuisibly fed, because he is inuisibly regenerated; Hee is (saith he) inwardly a babe, and inwardly renewed; and in what part he is newly borne, in that part he is also fed; & therefore exhorteth the faithful not to prepare their iawes, but their hearts. Yea, (saith he) why preparest thou thy teeth and thy belly? Beleeue and thou hast eaten. Nay it is not lawfull (if their owne glosse say the truth) to presse the body of Christ with our teeth; and if we entertaine any such grosse conceit, we erre more dangerously then euer *Berengarius* did. *Aug. in Iohn tract. 26.* *Aug. de verb. Dom secundum. Luc Ser. 33.* *Aug. in Ioh. tract. 25.* *De consecrat. dist. 2.*

And verily, it was the common opinion of the ancient Fathers, that Christ was not a bodily, but a ghostly food. So *Chrysostome*; This food feedeth not the body but the soule, yea it is the proper nourishment of the soule. And therefore (saith he) when we come to the Eucharist, we whet not our teeth to bite, but we breake the sanctified Bread with a sound faith. So Saint *Ambrose de iis qui initiantur mysteriis. cap. 9.* And how can it be otherwise? For seeing our coniunction with Christ, is not carnall but spirituall, our feeding vpon him cannot be carnall but spirituall. Our coniunction with Christ (saith Saint *Cyprian*) doth not mingle persons, nor vnite substances *Chrysost. in Ioh. hom. 4.* *Cypr. de cœna.*

ſtances (*viz.* After a bodily manner) but it doth combine affections and conioyne wils with the affection (ſaith Saint *Bernard*) Chriſt is touched, and not with the hand; with the deſire, and not with the eye, with faith and not with the ſenſes. So Saint *Ambroſe*; We touch not Chriſt by our bodily hands, but by faith, and therefore neither vpon the earth, nor in the earth, nor after the fleſh ought we to ſeeke Chriſt, if we will finde him. And this very leſſon hee learned of the Apoſtle, *For henceforth* (ſaith he) *know we Chriſt no more after the fleſh; but if any man be in Chriſt, let him be a new creature.* For by the qualities of the new creature planted in our hearts, whereof faith is the principall, we are ioyned vnto Chriſt, and not after a bodily manner.

Bernard. in Cant. ſerm. 26.

Ambroſ. l. 10. in 24. Luc. de hora dominicæ reſurrectionis.

2 Cor. 5, 16.

QVEST. X.

Iuſtification and Saluation is wrought onely by Chriſt, and not by any other whoſoeuer.

Arguments drawne from the final cauſe.

Sacraments were ordayned to this end, that by viſible ſignes apt to reſemble inuiſible graces, a plaine and euident teſtimony might be giuen by the one vnto the other. As in the Lords Supper by Bread and Wine being the apteſt creatures to nouriſh vs in this temporall life, this doctrine is cleared and confirmed vnto vs, that iuſtification and life euerlaſting is giuen vnto vs onely by Chriſt, who is the true Manna that came downe from heauen, and the very Bread of eternall life. The which thing is repeated and inculcated againe and againe in the ſixt of Saint *Iohn*, that ſo we might be throughly perſwaded of the vndoubted truth thereof. As likewiſe in Baptiſme, by Water being a moſt fit creature to cleanſe our bodily vncleanneſſe, is ſhewed and ratified vnto vs, that it is the moſt pure and precious Bloud of Chriſt that is able to cleanſe vs from all our ſinnes, which defile our ſoules. Whoſoeuer then aſcribe our iuſtification and ſaluation not onely to Chriſt and his Bloud, doe derogate from the teſtimonies of the holy Sacraments; Yea, they which aſcribe theſe gracious bleſſings to the externall Sacramentall Elements, which are the proper

Ioh. 6. 33.

1 Ioh. 1. 7.

effects

effects of the inuisible Grace signified by them, doe as much as in them lyeth, cause these outward Elements to giue testimony flat contrary to that whereunto they were ordayned by Christ himselfe. 1 Pet. 3. 21.

QVEST. XI.

The faithfull ought to be certainely assured of their owne saluation.

The Sacraments were not onely ordayned to shew and signifie vnto the faithfull, that their iustification and saluation is onely by Christ, but also to be seales of the same vnto them, and to giue them the assurance thereof in their owne hearts. Rom 4. 11.
The which thing if it be true in the Sacraments of the Old Testament, much more is it so in the sacraments of the New, seeing they are instruments of greater grace. *The cup of blessing* (saith the Apostle) *which we blesse, is it not the Communion of the Bloud of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* 1 Cor. 10. 16. That is, ought not we that beleeue in Christ be as throughly perswaded of our spirituall participation of Christ, the food of our soules, and of eternall life in him by faith, the mouth of our soules; as wee are assured that we are partakers of the outward Elements of Bread and Wine, and of our bodily nourishment thereby in this temporall life? and especially whereas the names of the outward signes are changed by the Spirit of God, and receiue the names of things signified, as the Bread is called the Body of Christ, and the participation of the Bread, the participation of his Body: and that to this end, that the religious receiuers of these holy mysteries should not looke to the nature of the things that are seene, but beleeue the change made by grace, in that they being Sacraments, are not now common creatures, but holy pledges and seales of our communion with Christ, and all his blessings; therefore the faithfull receiuing the one, should rest assured of their participation in the other. *Theodor. dial. 1.*

So reasoneth Saint *Bernard*; A Ring is simply giuen for a Ring, and it carieth no further signification with it: it is also *Bern. de Cœna Dom.*

giuen to aduance a man to some place of dignity and honour, or else to settle one in the possession of an inheritance, insomuch that he that hath receiued it, may say; This Ring is nothing worth, but it is the inheritance that I seeke and ayme at. After the same manner (saith he) the Lord drawing neare his death, had care to set vs in the possession of his grace, to the end that his inuisible grace might be giuen by some visible signe, and for that end are all Sacraments ordayned.

QVEST. XII.

The outward Elements in the Eucharist, are not Bread and Wine in shew, but in substance.

The Sacrament of the Lords Supper was ordayned to this end, that by the feeding and nourishing of our bodies by the outward Elements, our soules might be assured of our spirituall feeding vpon Christ, and of æternall life obtayned thereby. Now if we were willed to feed vpon the empty shewes of Bread and Wine, and to cherish our selues therewith, might we not iustly conceiue that we were bidden as it were to a lugglers feast, to haue our senses deluded, rather then to haue our bodies nourished? And what assurance could our soules haue thereby of their spirituall nourishing by the Body and Bloud of Christ? Sacraments (saith Saint *Austin*) if they haue no likenesse with the things whereof they are Sacraments, can be no Sacraments at all. Wherefore seeing the bare and empty shewes of Bread and Wine haue no true similitude with the substantiall Body and Bloud of Christ, they can in no wise be the externall signes and Sacraments thereof.

Aug. Ep. 23. ad Bonifacium.

QVEST. XIII.

There is no miraculous turning of Bread and Wine in the holy Eucharist into the very Body and Bloud of Christ, nor any other miracle at all.

That which the Apostle mouncheth of the miraculous gifs of

of tongues, is true also of all miracles; that is, *That they are for a signe, not for them that beleeue, but to them that beleeue not.* 1 Cor. 14.22. And therefore miracles must be open and manifest, euen to all such as haue but the sound vse of their outward senses, that they may perceiue in them the power and might of the omnipotent God, giuing testimony thereby of the diuine truth of Mar. 16.20. that heauenly doctrine which is confirmed by such diuine witnesses. Heb. 2.4. But in the Lords Supper, there is no turning manifest to sense of *Bread* and *Wine*, into the *Body* and *Bloud* of Christ, seeing the formes and also the qualities of *Bread* and *Wine* remaine there still, and therefore in it there is no such miracle.

And verily Sacraments were not ordayned for Infidels to conuert them, but for the faithfull to confirme them in the faith. Act. 8.37. And therefore (as Saint *Austin* saith) they may haue reuerence, as things religious, but they are not to be wondred at as things miraculous. And whereas neither the booke, entituled the *Miracles of holy Scripture*, ascribed to Saint *Austin*, nor *Nazianzen*, intreating of the Miracles of our blessed Lord and Sauiour Iesus Christ, doe mention any miracle done by him in his last Supper, it is manifest what was the iudgement of the true and Orthodoxe Church in their times concerning the same.

QVEST. XIIII.

Iustification is giuen by the free mercy of God in Christ, and not merited by our workes.

As all other the good gifts of God, so Iustification especially is freely giuen to the faithfull in Christ, to this end, that they should not glory in themselues, nor trust in the worthinesse of their owne workes, but in the most free and vndeserued goodnesse of God in Christ, who is made vnto vs of God 1 Cor. 1.30. wisedome, righteousnesse, sanctification, and redemption, that *he that glorieth should glory in the Lord.* And that we should in no wise doubt of the truth thereof; the Apostle vrgeth and inculcateth the same againe and againe; *By grace yee are saued* Ephes. 2.9. *through faith, and that not of your selues, it is the gift of God, not*

of workes, leſt any man ſhou'd boaſt. And againe, *All haue ſinned*
Rom. 3. 24. *and are deprined of the glory of God, and are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus*, that our glorying in our owne workes ſhould be vtterly excluded, and that we ſhould glory onely in Chriſt.

QVESTI. XV.

The faithfull after the end of this life, are not puniſhed in the fire of Purgatory.

Pro magno peccato paululum ſupplicij ſatis eſt Patri terreſtri quanto magis Cœleſti?
Eſay 40. 2.
Luke 15. 31.

The end that moueth a kind and a tender-hearted Father to chaſtiſe his deare child is his amendment, inſomuch that if hee once perceiue that he is amended indeed, then doth hee immediately ceaſe from puniſhment: but the deare children of God immediately vpon their deathes ceaſe wholy from ſinne, and are throughly reformed; therefore their heauenly Father which doth greatly reioyce euen at the firſt beginning of the amendment of his prodigall children here in this life, doth not cauſe them when they are fully reformed after death to bee further grieued with the long induring of extreame torments in the fire of Purgatory.

Bern. in Pſ. qui habitat Ser. 10.

For (as Saint *Bernard* ſaith) if all ſinne be perfectly taken away, which is the cauſe of all euill, the effect, that is, the puniſhment thereof, muſt needes ceaſe. In the Primitiue Church whē grieuous pennances were impoſed vpō enormous ſins by the Church Gouernours, they were impoſed to this end, that therby the parties offending might be brought to true & ſerious repentance. Inſomuch that when the offendor was found to be truely humbled for his ſinne, were it neuer ſo hainous, none or very little pennance was impoſed vpon him, or if it were impoſed, it was ſoone releaſed. As it may appeare, not
2 Cor. 2. 4. onely by the Apoſtles readineſſe to forgiue the inceſtuous *Corinthian* vpon his ſerious repentance, albeit his ſinne was very haynous; but alſo by the hiſtory of an inceſtuous woman, who had bin brought with child by her owne ſonne: of whom it is recorded that ſhe was ſo deepely diſpleaſed with her ſelfe for this her enormous and monſtrous crime, that taking in her armes the very child, which was both the fruit and witneſſe

neſſe of her wickedneſſe, ſhe went openly to the Biſhop as he paſſed along to the Church with a great traine, and kneeling downe before him, confeſſed her fact, and craued for it at his hands condigne puniſhment. The Biſhop perceiuing by the outward demeanour of this pœnitent perſon, the great anguiſh of her heart, for her great ſinne, inioyned her ſome abſtinence for ſome forty dayes, and ſo departed; but the poore pœnitent perſon thinking this pœnance to be too too light for her ſo haynous and capitall a crime, repaireth to the Biſhop at another place, and with bitter teares putteth him in mind againe of her moſt odious and enormous ſinne, and requireth at his hands a more heauy puniſhment, but the Biſhop well perceiuing her great ſorrow and vnfained repentance, lightneth the ſentence of her former pœnance, and inioyneth her ſome abſtinence for ſome three dayes.

How much more when we iudge our ſelues euen in this life, we ſhall not be iudged of the Lord, but when wee ceaſe from ſinning, the Lord will ceaſe from puniſhing. Wherefore if in this life, when other may take encouragement to ſinne, by the impunity of others, and beſides, the moſt pœnitent ſinner that is, doth not wholly and fully ceaſe from all ſinne; yet God and his Eccleſiaſticall Miniſters doe remit both ſinne and puniſhment, vpon the ſight of the ſinners vnfained repentance and amendment of life: without all doubt the Lord of all mercy will much more doe the ſame in the life to come, and not extreamely torment his owne ſeruants in Purgatory fire. 1 Cor. 11. 31.

QVEST. XVI.

The carnall eating of Chriſts Body, is nothing auaileable to eternall life, but the ſpirituall.

When our bleſſed Sauiour had taught his Auditors, that vnleſſe they did eate his fleſh, and drinke his bloud, they could haue no life in them, and the carnall Capernaits were greatly offended therewith, becauſe they thought that he had commended vnto them, a bodily and a carnall eating of his fleſh, he anſwered, *It is the ſpirit that quickneth, the fleſh profiteth nothing* Ioh. 6. 63. Arguments drawne from the effects.

(not intending hereby to recall his former words, *My Flesh is meate indeed, and my Blond is drinke indeed*) but to giue them to vnderſtand, that it is a ſpirituall eating of his fleſh, that is auaileable to euerlaſting life, and not a carnall, ſeeing that profiteth nothing.

And verily it is not the bodily ſeeing, touching, or eating of Chriſt, that can doe vs any good, but the ſpirituall ſeeing, touching, or eating of him by faith, which is the eye, the hand, and the mouth of the ſoule. For when a woman hauing an iſſue of
Luke 8. 49. bloud, came behinde Chriſt, and touched the hemme of his garment, and was immediately healed of her iſſue, at that very time the people thronged him, and trod vpon him, and receiued no benefit thereby. And why? the woman touched him with the hand of her faith,, and was healed thereby, as our Sauiour teſtified, ſaying, *Oh womã, great is thy faith, be it vnto thee, euen as thou wilt*; but the people were maimed and lacked that hand. And ſo Saint *Ambroſe* vnderſtood our Sauiours words:
Amb. in Luc. l. 6. cap. 8. Chriſt (ſaith he) healed them that touched him by faith, whereas to them that wanted faith, the touching of Chriſt or his garments, was no benefit at all. Yea, the bleſſed Virgine her ſelfe was more happy in conceauing the faith of Chriſt in her heart, then in conceauing his fleſh in her wombe, (as *Auſtin* ſaith:) And ſo he had learned of our bleſſed Sauiour him-
Aug. de ſanct. Virgine cap. 3. ſelfe; for when it was ſaid vnto Chriſt, *Bleſſed is the wombe*
Luke 11. 27. *that bare thee, and the Pappes that thou haſt ſucked*: Nay rather ſaid he, *Bleſſed is he that heareth the word of God, and keepeth it*. For by the Word reuerently receiued, we obtaine faith, and by faith Chriſt is receiued into our hearts, and taketh
Apoc. 3. 20. vp his habitation there. Now, if by our bodily mouthes to receiue Chriſt into our bodies, be a thing altogether vnprofitable, then our moſt wiſe Sauiour commanded it not to be done at the celebration of the holy *Euchariſt*, for he commandeth nothing to be done in the Lords ſeruice that is vnprofitable.

Why then doth the Church of *Rome*, ſo eagerly contend for their tranſubſtantiating of Bread into the Body of Chriſt, and receiuing of it into their bodies by their bodily mouthes, but

for

for that albeit this thing be vnprofitable to Gods seruants, yet it is not vnprofitable to them; not onely by magnifying of their power, for that they are able to create their Creator, but also by enlarging their reuennewes, seeing they haue turned the Bread into the Body of Christ, and are able to offer him vp in their Masse, as a propitiatory sacrifice for the sins of quicke and dead, the which thing cannot be but much auaileable to themselues, which are sure to be well payed for their paynes.

QVEST. XVII.

Concupiscence is sinne, euen in the Regenerate themselues.

Why is the liuing man sorrowfull? Man suffereth for his sinne. So the Apostle, *By sinne death entred into the world*, and therefore all sickenesse and other miseries that lead thereunto. Lam.3.37. Rom.5.12. Vnto the which seeing euen sanctified Infants, which haue receiued the Sacrament of regeneration, and are free from all actuall sinne, are subiect, therefore concupiscence in sanctified infants is sinne, vnlesse we will lay to the charge of the most righteous Iudge of the whole world, that he punisheth such persons, that are without all fault. Yea whereas infants giue no consent to their naturall corruptions, and yet are punished for them: therefore concupiscence is sinne, albeit consent is not giuen to it. See S. *Aug. Serm. de Temp. 45.*

QVEST. XVIII.

Faith, repentance, and loue, with all holy workes proceeding from them, doe not deserue any thing at all at Gods hands, but make the faithfull endebted to God for the same.

If Abraham (saith the Apostle) *were iustified by workes, hee hath wherein to reioyce, but not before God.* For gifts and benefits doe not make the doner any whit endebted to the receiuer, but they deserue at the hands of the receiuer, and make him endebted vnto the doner. But faith, repentance, and loue, and all holy workes proceeding from them, are the free gifts and blessings of God, wrought in them by the operation of Rom.4.2. Phil.1.29. 1 Cor.12.11.

the

Gal.5.22. the holy Ghoſt, and therefore are called, *the fruits of the Spirit.*

Wherefore hereby the faithfull deſerue nothing at Gods hand, but are made the more indebted to God. So reaſoneth Saint *Bernard*, None by good workes can deſerue eternall life at Gods hands, ſeeing all the afflictions of this life are not worthy of the glory that ſhall be reueiled, albeit one perſon could indure them all. The merits of men are not ſuch as vnto the which eternall life is by iuſtice due, and that God ſhould doe wrong to them, if he did not reward them there with. For that I may not let paſſe, that all merits are Gods gifts, and that man is thereby rather made a debter to God, then God to man, what are all merits being compared to ſo great glory? And therefore *Dauid* cryed out, *Enter not into iudgement with thy ſeruant, O Lord, for in thy ſight ſhall no man liuing be iuſtified.*

Bern.Ser.1.de annuntiat.

QVEST. XIX.

The workes of God reueiled in the Scriptures doe manifeſtly declare them to be the word of God, eſpecially the worke of regeneration, wrought by the Diuine and powerfull doctrines thereof in the hearts of all ſuch as faithfully and ſincerely embrace the ſame, and therefore they are not to be receiued as ſuch onely vpon the teſtimony of the Church.

Act.15.18. 1 Cor.2.11. Knowne vnto God are all his workes from the beginning of the world, and to none other beſides himſelfe; and therefore he onely is able to reueale them. Wherefore ſeeing the works of the creation, redemption, and Sanctification, which are the moſt gracious and glorious workes of God, are plainely reuealed in the bookes of the Holy Scriptures; therefore the doctrines of the holy bookes are faithfully to be embraced, as indoubtedly proceeding from diuine reuelation. And verily who could ſo diſtinctly and particularly ſet downe the manner of the creation of man, and of all the reſt of the creatures, but he that hauing the fulneſſe of being in himſelfe, could giue ſuch a manner and meaſure of being to them all, as ſhould manifeſt his

his great power, wiſedome, and goodneſſe towards man, for whoſe ſake principally the world was made.

And who could lay open the fall of man, from his eſtate of hohneſſe and happineſſe, wherein he was created, and the manner thereof, but he onely, from whoſe obedience albeit man could depart, yet he could not depart from his preſence, nor ſo much as dazle his ſharpe and cleare eyes, albeit he could cleane put out his owne? but who could open a meanes of mans recouery from this his miſerable and wretched eſtate, whereinto he is fallen by his owne folly, but he that was onely able to worke his recouery? It is euident that ſinne being an offence committed againſt the infinite Maieſty of the moſt glorious Deity, requireth a ſatisfaction no leſſe then infinite. Now who could ſo much as imagine that God being ſo grieuouſly prouoked, and ſo highly offended with man, ſhould ſend his owne Sonne to become man, that in mans nature he might ſuffer death for mans deliuery from death and condemnation? For doubtleſſe one will ſcarce die for a righteous man, for a good man it may be that one dare dye; that then ſuch a perſon, who when he was in the forme of God, thought it no robbery to be equall with God, ſhould die for ſuch perſons, as were not onely neither righteous nor good, but aboue meaſure vnrighteous and euill: and that he ſhould die ſuch a death as proceeded from the intollerable wrath of ſo highly incenſed a God, againſt moſt execrable and curſed ſinnes, *Who hath beleeued our report? and to whom is the arme of the Lord reuealed?* Rom. 5. 7. Iſay. 53. 1.

Surely the Goſpell wherein this worke is reuealed, is Diuine and ſupernaturall, exceeding all humane and naturall apprehenſion, and could not be reuealed but by him, that could worke beyond the power of nature. The which thing doth more euidently appeare hereby, in that whereſoeuer it is plainely reuealed, and ſincerely imbraced, it doth deliuer all ſuch from the moſt grieuous bondage of ſinne and Satan, and doth moſt effectually bring them backe againe vnto God. For (as *Lactantius* ſaith) Let humane wiſedome ſtretch it ſelfe to the vttermoſt, yet it can but cauſe men to couer their ſinnes, it cannot enable them to caſt them out, whereas the

Rom.8.2. Gospell, which is the Law of the Spirit of Life, not onely freed Saint *Paul* from the Law of sinne and death, but also conuerted the world, and that in short time from infidelity to faith, from sinne to righteousnesse, from Satan to God; albeit it was most mightily resisted, not onely with all the wisedome and learning, but also with all the power and authority of all the wisest and greatest men of the world: and therefore it cannot be denyed, but that it is the most mighty and powerfull word of the most mighty and powerfull God. The heauens declare themselues to be the workes of God, in that they cause the earth which is so bare and barren at Winter, to be cloathed in Summer with all manner of hearbes, flowers, and graine, and to abound with all variety of fruit; and doth not the doctrine of the holy Scriptures much more euidently declare it selfe to be the most powerfull word of the most powerfull God, in that it beautifieth the bare and barren soile of our soules, with true wisedome, righteousnesse, and holinesse, and with all manner of spirituall graces?

It was an euident effect of the diuine power of the mighty word of the omnipotent God, that thereby in the Creation all things receiued their essence and being, but of an euill man to make a good man, yea, to make one that is brutish and diabolicall, to become reasonable and Angelicall, is a farre greater worke then the Creation of the whole heauen and earth (as Saint *Austin* teacheth.) And therefore seeing this so strange a worke is wrought (as *Isayas* saith) by the doctrine of the Canonicall Scriptures, hereby it is sufficiently proued that the booke of the Scriptures, is the booke of God.

Aug. in Iob. tract. 72. Isay 11.9.

2 Cor.3.1. Wherefore no maruell that the Apostle Saint *Paul*, when the truth of his Apostleship, and Apostolicall doctrine was questioned by some among the *Corinthians*, so confidently auoucheth that he standeth not in need of any testimoniall from men for his approbation and iustification, seeing their owne conuersion wrought by that word which was written in their hearts by his Ministery, was a most sufficient demonstration that his Apostleship and doctrine was from God. The great works wrought here by our blessed Sauiour, in the time of his being

being on earth, did ſufficiently declare him to be the true Meſſiah; and ſhall not the greater workes wrought by his word, ſince his departure out of this life, plainely demonſtrate it to be the very word of the Sonne of God himſelfe? Matth.11.5. Ioh.5.36.

Wherefore if the blind Papiſts, the moſt ſightfull and ſpitefull enemies of the ſincere Profeſſors of the Goſpell of Chriſt, ſhal ſtill auouch that they cannot know that the doctrine of the Scriptures is the doctrine of God, but by the teſtimony of the Church, we anſwer them as the man cured of his blindneſſe by our moſt bleſſed Sauiour, anſwered the blind Phariſies, when they made proteſtatiõ that they knew not whence our Sauiour was, *Doubtleſſe* (ſaith he) *this is a maruellous thing, that yee know not whence he is, and yet he hath opened mine eyes.* So doe we alſo anſwere; Doubtleſſe this is a maruellous thing, that ye know not whence the Scriptures are, but by the teſtimony of the Church; and yet they haue, doe, and ſhall open the eyes of the mindes, and ſanctifie the affections of the hearts of all ſuch as haue beene, are, or ſhall be, the people of God, and ſhall thereby make them know, that they are of God. Wherefore hereby theſe blind Papiſts plainly manifeſt themſelues to be none of the Lords people, ſeeing they openly profeſſe that they neither know nor can know the graces of ſanctification wrought in their hearts, by the Spirit and word of God, giuing thereby teſtimony to it's ſelfe, and to the conſcience ſanctified therewith, that it is of God, but that they receiue the ſame ſo to be onely vpon the teſtimony of the Church. Ioh.9.30. Ioh.17.17. Ioh.7.17.

QVEST. XX.

That the ſoule of our bleſſed Sauiour after his death deſcended locally into Hell.

It is no impeachment vnto our bleſſed Sauiours victory and triumph, that he humbled himſelfe to deſcend in ſoule into hell, the dreadfull priſon appointed for all impenitent ſinners. For as he triumphed ouer al his enemies on his croſſe, *Col.2.15.* So he was not daunted with the helliſh horrors of that dreadfull dungeon, when he deſcended into hell, but victoriouſly

triumphed ouer them all. Yea, the more in his humane nature he was humbled, the more great and glorious was his victory, and triumph. It was *Sampſons* greater glory, that when he was incloſed in *Aſſah*, a ſtrong City of his enemies, he liſte I aſide the poſts and barres of the gates of the City, and ſo ſet himſelfe free, and being bound with cords and ropes, brake thē aſunder, *Iud. 16.* So it was the greater glory of our ſpirituall *Sampſon*, that being in body in the priſon of the graue, and in ſoule in the deepe dungeon of hell, yet he deliuered himſelfe from both at his glorious refurrection. And as this was moſt glorious for Chriſt, ſo it was moſt profitable for vs, that place our whole hope and confidence in him. It is a confeſſed truth that whatſoeuer our bleſſed Sauiour performed in our humane nature, he performed it for vs. He fulfilled for vs all righteouſneſſe, vnto the which heauen was due, and aſcended into heauen to take poſſeſſion thereof for vs, and to aſſure vs of our aſſumption into that place of æternall happineſſe. So likewiſe he endured for vs whatſoeuer was agreeable to the moſt ſeuere Iuſtice of God to lay vpon him, in reſpect of all our ſins, and deſcended into hell, and deliuered himſelfe from thence, to aſſure vs that he had made ſatisfaction to the vttermoſt mite for all our debts, & had procured for vs deliuerance from hell. So teacheth the Apoſtle, *Rom. 10.* By ſetting downe *the different way that the Law and the Goſpell ſhew*; whereby we may attaine to righteouſneſſe and heauenly happineſſe, the reward thereof, and may alſo be deliuered from ſinne, and from helliſh miſery due to the ſame; *Moſes* (ſaith he) thus deſcribeth the righteouſneſſe of the Law, that the man that doth that which is commanded therein, ſhall liue thereby. *Doe this* (ſaith the Law) *and then ſhalt liue.* But doe it totally and continually: For *curſed is he that continueth not in all things that are written in the booke of the Law to doe them. Gal. 3. 10. But the righteouſneſſe* (ſaith he) *that is of faith*, (that is, that righteouſnes which our Sauiour Chriſt hath performed for vs, and is reuealed not in the Law, but in the Goſpell, & is apprehended & obtained by faith) *ſpeaketh in this wiſe: Say not in thy hart who ſhal aſcend vp into heauen? For that is to bring* (chriſt frō *thence*, *Or who ſhal deſcēd into the depth of hell? for that is to bring*

Chriſt

Christ frō the dead. That is to say, the righteousnes that Christ hath fulfilled for all that beleeue in him (the which the Apostle calleth the righteousnesse of faith) assureth the faithfull that they need no more doubt of their ascending into heauen, then of Christs ascension, seeing he ascended into heauen to take possession thereof in their nature, and for their behoofe: nor of their deliuerance from hell, then of Christs deliuerance, seeing he deliuered himselfe from thence, to assure them of their deliuerance. For the question here handled by the Apostle, is not how we may be deliuered from the graue, or from a temporall death, and may be made partakers of a temporall life; but how we may be deliuered from that death that is indured in hell, and how we may be made partakers of æternall life and happinesse in the Kingdome of heauen. For obserue the discourse of the Apostle; The Law (saith he) saith, sinne not at all, and thou needest not at all feare (not the graue but) hell, the prison appointed for the punishment of sinne: and fulfill all righteousnesse, and thou needest not to doubt of thy comming to heauen, where righteousnesse dwelleth and raigneth for euer. But the righteousnes performed for vs by Christ, & obtained by faith, saith, *No more doubt of thine ascension into heauen then of Christs ascension; nor of thy deliuerance from hell, then of Christs deliuerance: seeing whatsoeuer Christ hath done, he hath done it for them that are vnited vnto him by a true faith, and thereby haue full interest both in his sufferings, and in his righteousnesse, which he hath endured and performed for them.*

Now then let me demand of any faithfull man, what greater assurance he can haue of his ascension into heauen, then the ascension of Christ, who ascended thither, there to prepare a place for all his, as he himselfe plainely testifieth, *Ioh. 14. 2.* So vpon the like consequence may it also be demaunded, what greater assurance can a faithfull man haue for his deliuerance from hell, then this, that Christ being in hell before the grand executioner of the Lords vengeance for sinne, in the prison that was ordayned for those debtors, that were no way able to make satisfaction, that Christ, I say, that was made sinne for vs and our surety, and a debter in our roome, was deliuered from

thence, what ſtronger aſſurance, I ſay, can there poſſibly be to all the faithfull for the cleare diſcharge of all their debts, and the full ſatisfaction for all their ſinnes, and their moſt certaine deliuerance both from the place, and alſo from all the torments of hell? Verily that reuerend man Mr. *Perkins* is of this iudgement, as he hath deliuered in the expoſition of the Creed, that there cannot be any ſtronger euidence giuen vnto the faithfull, to aſſure them of their deliuerance from hell, then this, that *Ieſus* the Sonne of the Virgin *Mary*, that went downe into the place of the damned, returned after this death from thence to liue in all heauenly happineſſe for euer.

Obiect. 1. But (ſaith he) I cannot be of that opinion, that Chriſt locally in ſoule deſcended into hell, ſeeing the Euangeliſts who ſet downe the whole hiſtory of his ſufferings and actions,

Solut. make no mention of any ſuch thing. I might anſwere, that whereas an hiſtory is a relation of things viſible, and ſeene; therefore as *Moſes* in the hiſtory of the creation, made no mention of the creation of Angels, being a thing not to be ſeene; ſo the Euangeliſts in the hiſtory of the redemption, might make no mention of the ſocall deſcending of the ſoule of Chriſt into hell, and yet both theſe are moſt certaine truths. But we may rather reſolue, that both our Sauiour Chriſt being well witting to the weakneſſe of the faith of his deareſt ſeruants, would not omit the performance of that action, that he knew to be moſt auaileable to the confirmation thereof; nor the Prophets, Apoſtles, and Euangeliſts, the relation of the ſame in their Canonicall writings. For doth not the Prophet *Dauid* making mention of Chriſts reſurrection, auouch that his ſoule was not left in hell the receptacle of ſoules, as well as that his body was not left in the graue being the place appointed for bodies ſubiect to corruption?

And doth not the Apoſtle Saint *Peter* teaching the ſame truth, alleadge the ſame place of the Pſalmiſt, for the confirmation thereof? *Pſal. 16. 10. Act. 2. 27.* For albeit it belongeth to the body properly to ariſe, yet that there may be a reſurrection of any dead perſon from death to life, the ſoule departed muſt alſo be brought from the place whither it was before

conueyed,

conueyed, and placed againe in the body, or elſe there can be no reſurrection thereof to life. Wherefore the Apoſtle to proue the truth of our Sauiours reſurrection, ſheweth out of the Prophet, that as his body was raiſed out of the place of corruption, ſo his ſoule was not left in hell, but brought backe againe from thence, that his reſurrection might be wrought thereby. For *Nepheſh* properly and principally ſignifying the ſoule, why ſhould it not be ſo taken in this place, where there is nothing to reſtraine it to a ſignification that is leſſe proper? And ſpecially ſeeing the Apoſtle Saint *Peter*, who well knew the meaning of the Prophet, and was to expound him in a plaine manner (for all the New Teſtament is but a plainer explication of the doctrines that were before deliuered more darkly in the Old) interpreteth *Nepheſh* not by σῶμα, or πνεῦμα, but by ψυχή: that is, not by perſon, body, or dead body, but by ſoule, *Act. 2. 27.* *Analogum per ſe poſitum ſtat pro famoſiori ſignificatione.*

Obiect. 2. But it is auouched that Chriſts ſoule was preſently vpon his death, carried vp into heauen, and therefore could not deſcend into hell: becauſe Chriſt ſaith to the penitent theife, *To day ſhalt thou be with me in Paradiſe, Luc. 23. 43.* *Solut.* I anſwere, that our Creed teacheth vs that Chriſt *dyed*, and then when he was dead, and his ſoule was departed out of his Body, what became of them both, *viz.* that his Body *was buried*, and that his ſoule *deſcended into hell*. And now muſt this plaine Article be inuerted both in words and in ſenſe, and we willed to beleiue that at that very time *he aſcended into heauen*, when our Creed ſaith, that *he deſcended into hell*; But ſome will ſay, doth not our Sauiour ſay to the theife, *To day ſhalt thou be with me in Paradiſe? With me*, therefore with my ſoule. How followeth that? The inference rather ſhould be this: *With me, therefore with my Diuine Nature*: Seeing the principall part giueth the name, and not the leſſe principall. And eſpecially whereas concerning the humane nature of Chriſt, he himſelfe after this time wherein theſe words were ſpoken, teſtifyeth, ſaying: *I haue not as yet aſcended to my Father, Ioh. 20. 17.* Moreouer, how ſhould our bleſſed Sauiour haue ſo fitly paralleſ'd his type *Ionah*, who was both in body and ſoule in *Denominatio ſequitur principalem partem.*

the

the belly of the Whale, if he had not beene after the ſame manner as well in ſoule as in body, in the belly of hell, and in the bowels of the earth, *Matth.12.40.*

Obiect.3. Now if it be further obiected, that our Sauiour needed not in ſoule to deſcend into hell, ſeeing all things belonging to mans ſaluation *were finiſhed* by him when he hanged on the Croſſe: the anſwere is, that when our bleſſed Sauiour ſpake

Solut. theſe words (*all things are finiſhed*) all his very ſufferings were not then ended. For he was not then dead nor buried, nor had continued three dayes and three nights in the bowels of the earth, in the ſtate of a dead man. Beſides the circumſtance of the place doth plainly conuince, that our bleſſed Sauiours meaning in theſe words, was that all things were *foretold by the Prophets*, that ſhould be done vnto the Meſſiah before his death, were done vnto him and ſo finiſhed, excepting this one, *They gaue me gall to eate, and when I was thirſty, they gaue me vineger to drinke*: and therefore that this Propheſie might alſo be fulfilled, he ſaid, *I thirſt*: Whereupon when they had giuen him vineger mingled with gall, and hee had taſted thereof, he ſaid: *All things are finiſhed*: that is, *all things that were to be done to the Meſſiah before his death: euen all theſe things* (ſaith our bleſſed Sauiour) *are done now to me.* And verily it is moſt euident and plaine, that the principall drift and ſcope of the Euangeliſts, is to demonſtrate and to make euident, that all things that were foretold by all the Prophets, concerning the true Meſſiah, were fulfilled in our moſt bleſſed Sauiour Ieſus Chriſt, *Ioh.20.31.* and therefore that he was the true Meſſiah.

QVEST. XXI.

Faſting, or any outward thing doth not ſanctifie any, but onely the inward graces of the Spirit, and all ſuch things as do enter into the heart of man.

Arguments drawne from the ſubiect. Matth.15.11.

That which goeth into the mouth defileth not the man, but that which commeth out of the mouth defileth the man. For whatſoeuer goeth into the mouth, goeth into the belly, and is caſt out into

to the draught; but those things that come out of the mouth proceed from the heart, and they defile a man, For out of the heart proceed euill thoughts, murders, adulteries, fornications, thefts, false witnessing, slanders, and the like, and these are the things that defile a man. Hence we thus reason, that as meates doe not defile a man, because they enter not into the soule, but sinnes that enter in, and dwell there, and there contriue all their euill designes: so meates nor any other such outward thing doth sanctifie the heart, because they enter not in there, but onely the diuine graces of Gods Spirit, and the spirituall meanes appointed by God, for the effecting of these holy and heauenly graces.

QVEST. XXII.

There is no such place appointed to the faithfull after this life, as Purgatory is said to be.

The faithfull are pilgrimes here in this world, and haue heauen for their home and country whether they come, when their pilgrimage here in this world, with their liues commeth to an end; they passe not then from hence to Purgatory, but to Heauen; as it may appeare by the history of *Lazarus*, and of the penitent thiefe. And of the comfortable assurance hereof, are all the faithfull partakers, as the Apostle testifieth, speaking in the name of them all, and saying, *We know that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God; that is not an house made with hands, but eternall in heauen.* And verily our most blessed Sauiour at his departure out of this world, ascended vp into heauen, there to prepare a place for all the faithfull. For he did not this for the Apostles onely, as he prayed not for them alone, but also for all such as should beleeue in him through their word. Where he further testifieth that his will was, that they all should be with him, euen where he himselfe is, and that they might see his glory, which cannot be meant but of the place of glory.

2 Cor 5.6.

Luke 16.22, 23.43.

2 Cor. 5.1.

Heb. 11.10.

Ioh. 14.2.

Ioh. 17.20.

QVEST. XXIII.

Our blessed Saviour is not corporally present in the Eucharist, but in Heauen.

When some of our Sauiours owne Disciples were offended at those words of his *(Except ye eat the flesh of the Sonne of man, and drinke his bloud, yee haue no life in you)* thinking that he had spoken of a grosse and carnall eating of his flesh with their bodily mouthes, Iesus said vnto them, *Doth this offend you? what then if yee should see the Sonne of man ascend vp where he was before?* By which words he gaue them to vnderstand that his carrying of his body at his Ascension into Heauen, would teach them if they were Eagles with the mouthes of faith to mount vp thither, and there to feed vpon him with the mouthes of their mindes, and not to dreame of a grosse and carnall feeding vpon his flesh with their bodily mouthes. So reasoneth Saint *Austin*, when ye shall see the Sonne of man ascending were he was before, then verily ye shall perceiue that he giueth not his body to be eaten, after that manner as yee conceiue: Then verily ye shall vnderstand, that the grace of Christ is not consumed by chewing it in the mouth. So likewise *Athanasius* saith, that Christ for this end warned them of his ascension into Heauen, that he might draw them from thinking vpon his Body, and that they might thereby learne, that the flesh which he spake of was a cælestiall meat from aboue, and a spirituall nourishment to be giuen by him, *The words which I speake vnto you are spirit and life*; the which (saith he) is as much as if he had said, This Body which is in your sight, and is to be deliuered to death for the world, shall be giuen you for meat, that it may be spiritually distributed to euery one of you, and be an assurance, and a preseruatiue to raise you vp to eternall life.

Ioh. 6. 62.

Luke 17. 37.

Aug. in Ioh. tract. 27.

Athan. in illud, quicun que dixerit verbum &c.

QVEST.

QVEST. XXIIII.

The Citie of Rome is the myſticall Babylon, and the pretended titulary Romane Church, is the moſt certaine ſeate of the great Antichriſt of theſe laſt times.

The Apoſtle Saint *Iohn* deſcribing in her colours that *Babylon* which was to be the certaine ſeat of the great Antichriſt of theſe laſt times, auoucheth in plaine words, that it is the very Citie, that in his time raigned ouer the Kings of the earth, the which was the Citie of *Rome*. The truth whereof is ſo euident, that our *Rhemiſts* themſelues in their notes vpon that Chapter doe ſubſcribe thereunto, but they thinke to helpe the matter by excepting that *Rome* was *Babylon* vnder the gouernment of the perſecuting Emperours: but that exception will not ſerue their turne, for by the plaine cenſure of Saint *Iohn*, *Rome* muſt be the Royall Seat of the great *Antichriſt* of theſe laſt times. Wherefore they except in the ſecond place, that albeit the great *Antichriſt* of theſe laſt times ſhall ſit at *Rome*, yet he may ſit there in the Princes throne, and not in the Prieſts chaire. Apoc. 17. 18.

But *Chryſoſtome* preciſely affirmeth that *Antichriſt* ſhall take vpon him the Empire both of God and men, and therefore ſhall ſit in the Prieſts chaire as well as in the Princes throne. *Chryſoſt. in 2. Ep ad Theſſ. cap. 2.* And ſo it was ſignified by his two hornes like to the Lambes; and ſo it is claimed by themſelues, by their double keyes and ſwords giuen in their Armes, and carried before them: and ſo it was really acted by *Boniface* the eight, who one day ſhewed himſelfe vnto the people in his Papall attire, and the next day in the robes of an Emperour. And it hath a long time been practiſed by them all, and is ſtill defended by moſt of their followers, as a ſoueraignty that iuſtly belongeth vnto them. And was not this moſt plainly fore-told by the Apoſtle, that *Antichriſt* ſhould ſit in the Temple of God (not in the Temple of God at *Ieruſalem*) ſeeing that was vtterly to be deſtroyed, and neuer to be built againe, but in the Temple of God, ſeated in the greateſt City of his Antichriſtian Dominion, that Apoc. 13. 11.

is in Babyloniſh *Rome*; and that he ſhould exalt himſelfe aboue all that is called God, and worſhipped, that is, aboue all ciuill and Eccleſiaſticall Gouernours, of whom it is written, *I* Ioh.8.34. *haue ſaid, yee are Gods*; Yea, and that he ſhould ſit in the Temple of God as God, that is, as Gods Lieutenant Generall, and Chriſts Vicar vniuerſall, not onely in earth, but alſo in Purgatory and in heauen alſo, as it is ſignified by his triple Crowne. And doth he not by his Indulgences take vpon him to open the doores of Purgatory at his pleaſure? And by Canonizing of Saints, doth hee not take vpon him to giue greater or leſſer dignities in the Kingdome of Heauen?

No maruell then that he taketh vpon him to diſpoſe of temporall Kingdomes and earthly crownes, and to poſſeſſe and diſpoſſeſſe Kings of their Regalities at his owne will: For this great Antichriſt in his tranſcendent pride, will not content himſelfe with the honour and dignity of a great ſtarre, as all the ancient Biſhops of *Rome* were wont to doe, but he will aduance himſelfe into the throne of Chriſt the Sunne of Righteouſneſſe, that all the greateſt ſtarres both in the ciuill, and alſo in the Eccleſiaſticall Gouernment, may take their light and authority from him. For if wee will beleeue his Paraſites, his ſupremacy is ſo much greater then the Emperours, as the Sunne is greater then the Moone.

QVEST. XXV.

The word of God rightly vnderſtood doth giue credite to it ſelfe and doth cauſe it ſelfe to be beleeued and imbraced as the word of God for the excellency of the diuine doctrines contained therein, and not onely for the bare teſtimony of the Church.

Arguments drawne from the attributes or adiuncts.

Behold (ſaith *Moſes) I haue taught you ordinances and lawes, as the Lord my God commanded mee, that yee ſhould doe euen ſo in the Land whether ye goe to poſſeſſe it. Keepe them therfore and doe them, for it is your wiſedome and vnderſtanding in the ſight of the people that ſhall heare all theſe ordinances, and* Deut.4.5.

ſay,

ſay, onely this people is wiſe and vnderſtanding, and a great Nation. For what Nation is ſo great, that hath Ordinances and Lawes ſo righteous, as all this Law is, that I haue ſet before thee this day? In which words *Moſes* prooueth that his doctrine which hee deliuered vnto the children of *Iſraell* was of GOD, becauſe it was a wiſe and a righteous doctrine able to iuſtifie it ſelfe to be ſo euen in the iudgement of the Heathen themſelues, which did rightly vnderſtand and apprehend the ſame. And verily as it was foretold by *Moſes*, ſo it came to paſſe many ages following.

For euen then when the children of *Iſrael* had loſt their worldly eſtate, glory, and countrey it ſelfe for their tranſgreſſing of this moſt wiſe and righteous Law of their moſt wiſe and righteous God, and had made themſelues vile and contemptible in reſpect of their vile and baſe deſignes, yet theſe vile and baſe captiues gaue Lawes to ſuch of their glorious Conquerours, as did labour to vnderſtand the wiſedome and righteouſneſſe of their Lawes. In ſo much that they being Aliens vnto them in Nation, yet became Proſelytes and Allies vnto them in their holy profeſſion. Yea, the further degenerate poſterity of this people, who had heartened and hardened themſelues to tranſgreſſe theſe wiſe and holy Commandements of God, that they might obſerue their owne abſurde and ſottiſh traditions, did wonder at the gracious words that proceeded out of our Sauiours mouth, when he opened vnto them the high wiſdome and holineſſe of thoſe diuine doctrines that were deliuered vnto their Fathers, by *Moſes* and the Prophets, and gaue this teſtimony vnto him, *Neuer man ſpake as this man ſpeaketh:* No maruell then that when the Apoſtles were ſent by our bleſſed Sauiour, to open theſe wiſe and righteous counſels of God to all creatures, they ſoone ſubdued the whole world, and brought ſome of all conditions and callings therein vnto the obedience of the faith of Chriſt.

Vitiis victoribus leges dabant Aug. de ciuit. Dei. l. 8. c. 11.

Matth. 15. 3.

Luk. 4. 22.

Ioh. 7. 46.

In truth the ſtrange Miracles that were wrought by their Miniſtery gaue teſtimony to the doctrine that was preached by them that it was diuine, and ſo procured audience thereunto, but it was the word of faith it ſelfe that bred faith.

Miracles were meanes to bring many to the outward court of the Temple of God, and to the doore of Christs Church, but it was the key of the knowledge of the diuine mysteries themselues, that vnlocked the Church doores, and opened an entrance vnto them into the house of God. For it is the heauenly wisedome and righteousnesse of the Diuine doctrines of the Word of God that can cause vs to receiue the vision for the vision it selfe, and to embrace the word, not as the word of man, but as it is indeed the word of God. The holy and religious behauiour of the teachers and professors of the truth may with the woman of *Samaria* bring many vnto Christ, and perswade them to hearken to the doctrine of faith: but the holinesse and equity of the doctrine it selfe will cause all such as rightly apprehend the same, to professe with those conuerts of *Samaria*, and to say, Now we beleeue not any longer by reason of the bare words of the Teachers and professors of truth, for we heard it our selues, and haue felt such a diuine power therin, that we willingly subscribe thereto, for that most sufficient euidence that it giueth to it selfe.

Luke 11.52.

1 Thess.2.13.

Stap.doct.prine. lib.8.cap.22.

And so doth *Stapleton* auouch concerning all the faithfull, that they being at the first induced to beleeue for the voyce of the Church, and lightned with the bright lustre of diuine inspiration, do not any longer beleeue for the voyce of the Church, but for the diuine light it selfe. And verily all such as are once brought to the faith, and setled therein, ought not (as *Austin* teacheth) measure religion by the professors thereof, but by the equity and sanctity of the doctrine it selfe, neither ought they to iudge of the doctrine by the persons that professe the same, but of the persons by the doctrine. Yea, they should be so fully grounded & setled in the truth, that if their teachers and instructers would dissuade them from it, they should not hearken vnto them, nay if an Angel from heauen should preach vnto them another Gospell, they should hold him accursed.

Aug. de Catechis rud. cap.25.

Gal.1.8.

QVEST,

QVEST. XXVI.

Kneeling is the fitteſt geſture of the body, at the reuerent receiuing of the holy Communion.

Kneeling is the fitteſt geſture of a faithfull and humble Chriſtian, when he offereth vp his prayers to God, eſpecially when he requeſteth at Gods hands his greateſt bleſſings. But at the receiuing of the holy Communion, euery faithfull and humble Chriſtian, ioyneth with the Miniſter, when he prayeth, ſaying, *The Body of our Lord Ieſus Chriſt that was giuen for thee, preſerue thy body and ſoule to euerlaſting life*; therefore he ought to doe the ſame moſt humbly, kneeling vpon his knees. Moreouer, whereas our bleſſed Sauiour by the mouth of his Miniſter commandeth euery faithfull Communicant *to take and eate his body*, (ſeeing euery Commandement of the Lord ought to be turned into a Prayer, when we goe about to put the Commandement in execution, that the Lord by his Spirit would vouchſafe to enable vs to performe the ſame, ſo that we may doe that which is acceptable in his ſight) we ought all of vs alſo turne this Commandement into a prayer, & to make this prayer in a moſt ſuppliant & humble manner to the Lord.

QVEST. XXVII.

Holineſſe doth not conſiſt in vowing to abſtaine from riches, meates, and marriage, but in the lawfull and holy vſe of them all.

All the creatures and ordinances of God are good, and are created and ordayned for the good of man, and therfore ought holily to be vſed, and not refuſed, as they may do vs any good. So reaſoneth the Apoſtle, *Euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing, for it is ſanctified by the word of God and prayer.* Then in their due time and holy vſe all kind of food, riches, and marriage, are lawfull and good, and to bind our ſelues from the holy vſe of them, is not lawful, much leſſe doth it poſſeſſe the ſuperſtitious votary 1 Tim. 4. 4.

Votary with ſome ſingular holineſſe aboue other, or aduance him to the higheſt degree of the greateſt perfection.

QVEST. XXVIII.

The Body of Chriſt is at one time but in one place.

The diuine and humane nature of Chriſt with their inſeperable and incommunicable properties and attributes, albeit they be vnited by perſonall vnion, remaine ſtill in him diuers and diſtinct without confuſion or abolition, as the Church long ſince hath made it manifeſt againſt the damnable hereſie of curſed *Eutyches*. For if the humane nature of Chriſt be indued with the proprieties of the diuine, as with omnipotency, omniſcience, or with the hability to be preſent in all or in many places at one time, then doth it become the very diuine eſſence it ſelfe, ſeeing nothing is accidentall in God but eſſentiall. But the humane nature of Chriſt cannot be changed into his diuine, and therefore it cannot be omnipotent, omniſcient, or preſent in all, or in many places at one time. Chriſt could not be (Saint *Auſtin* ſaith) concerning his bodily preſence at one time in the Sunne and in the Moone, and on the Croſſe. So *Cyrill*, Chriſt could not be conuerſant with his Apoſtles, after that he had once aſcended. So *Vigilius* writing againſt *Eutyches*; The fleſh of Chriſt when it was on earth, was not in heauen, and now becauſe it is in heauen, certainely it is not on earth. Yea, ſo farre it is from being on earth, that we looke for Chriſt after the fleſh to come from heauen, whom as he is God the Word we beleeue to be with vs on earth: but by your opinion (ſaith he to *Eutyches*) either the word is comprehended in a place as well as the fleſh, or the fleſh is euery where together with the word: ſeeing that one nature doth not receiue any contrary or different eſtate. Now, to be contained in a place, and to be preſent in euery place, be things diuers and very diſlike. And therefore for ſo much as the word is euery where, & the fleſh of Chriſt is not euery where, it is cleare that one and the ſelfe-ſame Chriſt is of both natures, that is, euery where according to the nature of his Diuinity, and

Aug. cont. Fauſtum l. 20. c. 11.
Cyrill in Ioh. l. 11 c. 3.
Vigil. cont. Eutychem.

end contayned in a place according to the nature of his humanity. This is the Catholike faith and confeſſion which the Apoſtles deliuered, the Martyres confirmed, and the faithfull perſiſt in to this day. Wherefore the Church of *Rome* hath made an Apoſtacy from the Catholicke faith, in that ſhee teacheth that the fleſh of Chriſt is both together in heauen and on earth, and not contayned in one certaine place, but is in all places whereſoeuer the Euchariſt is adminiſtred, albeit it be adminiſtred in innumerable places at one time.

QVEST. XXIX.

Chriſts Body and Blond ought not, and in truth cannot be often offered vp to God by the Maſſe-Prieſts, as a propitiatory ſacrifice for the quicke and the dead.

The often offering of the ſame ſacrifice doth argue the imperfection thereof, as the Apoſtle ſaith: As the doing againe & again of one & the ſelfeſame worke, doth ſhew that it was vnſufficiently done at the beginning. For no wiſe man will goe about to do the ſame work the ſecond time, which was ſufficiently, yea perfectly done at the firſt, leſt it be ſaid vnto him: Act not that which is acted already. No wiſe ſtage-player will attempt to come vpō the ſtage where *Roſcius* is, & to act the ſame Enterlude that he acteth. As no Hiſtoriographer of any iudgement, will take vpon him to write that ſelfe-ſame Hiſtory that *Liuy*, *Ceſar*, or *Saluſt* haue already written. And ſhall then euery Maſſe-Prieſt be ſo preſumptuous, as to take vpon him to offer vp Chriſt as a propitiatory ſacrifice for the ſinnes of quicke and dead, where as that one oblation of Chriſt made once by himſelfe was ſo ſufficient and perfect, that thereby he brought in eternall redemption, and made perfect for euer them that are ſanctified? *Noli actum agere.* Heb. 7. 25. & 10. 14.

What? will they put our deare Sauiour to death againe, and ſhed his bloud? ſurely this they muſt doe, if in their Maſſe they will offer him vp a propitiatory ſacrifice for ſinne, ſeeing that cannot be performed without a bloudy death. For iuſtice cannot be ſatisfied for ſinne, vnleſſe that which is due be ren-

Rom.6.19. dred thereto. *But the wages and hire due to ſinne is death.* The which is ſo euident and vndoubted a truth, that the Apoſtle is bold to auouch, that if our Sauiour himſelfe ſhould haue often Heb.9.26. offered himſelfe to God as an expiatory ſacrifice for ſinne, hee ſhould haue often ſuffered and dyed. But our bleſſed Sauiour Rom.6.9. dyed but once, neither needeth he, nay, neither can he dye any more; therefore he cannot be offered any more as an expiatory ſacrifice for ſinne. Wherefore in that the Maſſe-Prieſts doe ſtill preſumptuouſly vndertake to offer vp Chriſt as an expiatory ſacrifice for ſinne, what doe they therein, but as much as in them lyeth, murder and ſlay Chriſt againe, and ſhed his pretious bloud, and greatly derogate from the dignity of that ſacrifice, that he himſelfe did offer at his death?

QVEST. XXX.

Chriſts fleſh is not eaten with our bodily mouthes.

The pretended eating of Chriſts fleſh with our bodily mouthes by the members of the *Romiſh* Synagogue, is impious and wicked againſt Piety, Religion, and nature it ſelfe, cauſing our Chriſtian faith to be ſcorned and abhorred of the Heathen, and therefore it was neuer intended, much leſſe commanded and commended by our Lord himſelfe. Our Sacra-
Cyr. ad obiect. Theodor. ment (ſaith *Cyrill*) doth not command the eating of a man, drawing the minds of the faithfull to groſſe conceits after an irreligious manner; for as concerning theſe words of our Sauiour Chriſt (*Except ye eate the fleſh of the Sonne of man, and drinke his bloud, yee haue no life in you*) Saint *Auſtin* affirmeth
Aug de doct. Chriſt. l.3.c.16. that ſeeing there ſeemeth therein an impiety to be commanded, therefore they are not to be vnderſtood literally, but myſtically and ſpiritually. And verily the groſſe miſtaking of theſe words by the Church of *Rome* hath cauſed ſome of the heathen to condemne Chriſtians of more barbarous impiety and inhumanity then was vſed in the impious and inhumane *Anthropophagi*: for that they did eate but the fleſh of ordinary men, whereas the other pretend that they eat the very fleſh of their God.

QVEST.

QVEST. XXXI.

Enoch and Elias cannot come in their owne persons to resist Antichrist, and to be slaine of him.

Enoch and *Elias* cannot be slaine of *Antichrist*, seeing their bodies be glorified, and therefore immortall, and not subiect vnto death; And if they should assume other bodies, then were they not the same persons, because they had not the same essentiall parts. Moreouer, if a soule may assume diuers bodies, with which of them shall she be vnited at the day of the generall resurrection?

QVEST. XXXII.

It is a property onely belonging to God to forgiue sinne.

When Iesus said to the sicke of the palsie, *Sonne thy sinnes are forgiuen thee*; and some of the Scribes sitting there, did thus reason in their hearts, *Why doth this man speake blasphemies? who can forgiue sinne but God alone?* He perceiuing that they thus reasoned in themselues, said vnto them, *Whether is it easier to say to the sicke of the Palsey, Thy sinnes are forgiuen thee, or to say; Arise, take vp thy bed and walke?* Whereby he gaue them to vnderstand, that by a word, to cure both the sicknesses of the soule and the body, was a property belonging to one and the selfe-same power, euen to God. Mar. 2. 5.

And therefore that seeing he did make it appeare euen to their outward senses, that by his word he did cure the diseases of the body, they should haue acknowledged his diuine power, whereby he was also able to cure the sinnes of the soule. For as *Chrysostome* and *Hillary* teach, our Sauiour in these words did not confute their opinion, *that God onely can forgiue sinnes*, but proueth vnto them by his manner of curing of bodily diseases, that he himselfe was God, and therefore did in no wise blaspheme, when he tooke vpon him to pardon sinne. Wherefore seeing by this censure of our blessed Sauiour, it belongeth to the selfe-same power to cure the sickenesse both of *Chrysost. in Matth. Hom. 30.* *Hillar in Mat. cap. 9.*

body and ſoule; therefore ſeeing that neither the Pope by his Indulgences, nor his Prieſts by their Maſſes, can cure the diſeaſes of the bodies, much leſſe can they cure thereby the ſinnes of the ſoules, ſeeing that alſo is a greater and an harder Cure.

QVEST. XXXIII.

Regeneration is not wrought by the power of our owne free will, but by the operation of the Spirit of God.

Arguments drawne from things that be diuers. Ioh.1.3.

As many as receiued him, to them he gaue this dignity to bee the Sonnes of God; Euen to them that beleeued in his Name: which were borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God. By the which manifold denyall of the power of mans will to be of any actiuity of it ſelfe, in the worke of regeneration, our bleſſed Sauiour would giue vs to vnderſtand, that he is too too wilfull, that will yet contradict the ſame. And how doth our free-will helpe to bring vs to God, ſeeing (as our Sauiour teſtifieth) *No man commeth vnto him vnleſſe he be drawne?* Ioh.6.44.

Now if we muſt be drawne when we are brought vnto God what forwardneſſe and freeneſſe is there in our ſelues? Surely (as *Auſtin* ſaith) Chriſt therefore vttered theſe words, that we ſhould be perſwaded that there is no free-will or merit in our ſelues: for who is drawen or forced if he be willing? The truth is yet (ſaith he) that no man commeth to Chriſt vnleſſe he be willing, but he is wrought vpon by a ſtrange manner by him that knoweth how to worke within men, euen in their very hearts, not that they ſhould beleeue againſt their will (which is impoſſible) but that they being by nature of themſelues vnwilling, ſhould by his grace, and by the operation of his Spirit be made willing. For it is Gods grace that doth preuent vs, and of vnwilling maketh vs willing, and afterward doth aſſiſt vs when wee are willing, leaſt wee will in vaine. *Aug. in Enchir. cap. 32.*

Vndoubtedly in the performance of euery good work done by

by vs, we our ſelues both will and worke: but this wee doe not of our ſelues, for *it is God that worketh in vs both the will and the deede, and that alſo of his owne good will.* For if we take any good worke in hand, *It is God* (ſaith the Apoſtle) *that beginneth the ſame in vs, and it is he alſo that doth finiſh the ſame.* Wherefore ſeeing when we are firſt called to the eſtate of grace, we are vnwilling to yeeld thereunto, our will then of it ſelfe doth not further the worke of the Spirit of God in our Regeneration, vntill it be firſt altered and changed by God. Phil. 2. 13. Phil. 1. 6.

QVEST. XXXIV.

None are elected for their fore-ſeene workes.

It is not of him that willeth (ſaith the Apoſtle) *nor of him that runneth* (*viz.* that he is elected to eternall life) *but of God that taketh mercy.* For ſo God ſaith to *Moſes, I will haue mercy on him to whom I will ſhew mercy, and I will haue compaſſion on him on whom I will ſhew compaſſion.* And this the Apoſtle further ſheweth by the Lords different kind of dealing with *Iacob* and *Eſau*, being borne at the ſame time, and of the ſame parents; *For before they were borne, and when they had done neither good nor euill, (that the purpoſe of God might remaine according to election, not by workes, but by him that calleth) it was ſaid vnto her, The Elder ſhall ſerue the younger*; as it is written, *I haue loued Iacob, and hated Eſau.* Whereby it is euident that our election doth not depend vpon fore ſeene workes, but vpon the free mercy of Chriſt. Rom. 9. 16. Eph. 1. 4.

QVEST. XXXV.

A true ſauing faith is not ſeated in that ſoule where Infidelity raigneth or any other ſinne.

A true ſauing faith being an infuſed habite, a principall grace, and a ſingular fruit of Gods moſt holy Spirit doth neuer ſort her ſelfe but with her princely Peeres, ſhee neuer ioyneth hands with Infidelity or any other her aſſociates, Arguments drawen from ſuch things as

2 Cor.6.14. which are the corrupt fruits of the impure flesh. For, *What fellowship hath righteousnesse with vnrighteousnesse? What communion hath light with darknesse? What concord hath Christ with Belial? What part hath a Beleeuer with an Infidell?* So much more may we say, what part hath faith with Infidelity, or with any other raigning sinne?

For these are not onely so vnequall, but also so contrary each to other, that they cannot be mated and matched together. *Yee cannot* (saith our Sauiour Christ) *serue God and Mammon. Yee cannot* (saith the Apostle) *be partakers of the Table of the Lord, and of the table of Diuels.* The true sauing faith is not an idle fancy, but worketh by loue. It is not fruitlesse and dead, but fruitfull and liuing, and producing the operations of a spirituall life. For if all things obey humane wisedome, if a wise man frame to himselfe his owne estate, if hee domineer ouer the influences of the starres, if he ouer-rule his owne vnruly affections, and ouer-master his owne masterlesse lusts, then surely as powerfull and actiue is the true Christian faith, which rightly may be called, and is indeed an heauenly wisedome. *Now a sauing faith or heauenly wisedome is pure, peaceable, gentle, easie to be intreated, full of mercy and good fruit;* and therefore is not seated in that soule where Infidelity raigneth, or any other sinnes which pollute the soule wherein they are seated, and filleth it with all euill fruit.

Matth.6.24. 1 Cor.10.21. Gal.5.6. Iam.2.22. Iac.3.17.

QVEST. XXXVI.

Iustification and Saluation are not of workes, neither can they be deserued by them.

Rom.4.4. & 11.6. Eph.2.8. *Audi gratis, tace de meritis. Primas. in Ep. ad Rom. c.9.3. Bern. in Cant. Ser.17. Aug. in prefatione in Ps.31.*

Grace and merit, fauour and desert, are so contrary each to other, that whereas Iustification and Saluation proceed from free Grace and Fauour, therefore the Apostle in diuers places inferreth that they cannnot proceed from the merits of our owne workes. So *Primasius*, when thou heareſt grace named, make no mention at all of merits. For (as *Bernard* saith) there is no meanes for grace to enter, where merit hath taken the possession. And therefore as Saint *Austin* admonisheth, if thou

thou wilt needs be eſtranged from grace, then boaſt thou of thy merits. And this inference they had learned of the Apoſtle, who telleth the *Galathians*, that as many as would ioyne the workes of the Law to the grace of Chriſt in the matter of Iuſtification, *They were aboliſhed from Chriſt, and fallen from grace.* Gal. 5. 4.

Yea, if we had not ſinned, but continued in our innocency, and had kept all the Commandements of God, whereunto God had bound himſelfe by his promiſe, to render the reward of eternall life, yet in confidence of the merit of our workes, we could not haue ſaid rightly vnto the Lord; Pay that thou oweſt, but performe that which thou haſt promiſed. For (as the ſame Father ſaith) God hath not made himſelfe a debtor to vs by receiuing any thing frō vs, but by promiſing vs that which beſt pleaſed himſelfe. But now ſince our beſt actions are ſo ſtayned by ſome ſiniſter reſpect or other in the doing of them; that (as *Gregory* ſaith) euen an holy man doth ſee his very vertuous workes to be vicious, if they come to be ſcanned by a iuſt Iudge; then they are ſo farre off from deſeruing of any reward at Gods hands; much leſſe of Iuſtification and Saluation, that rather in ſtrict Iuſtice they merit condemnation. For ſo Saint *Auſtin* is bold to pronounce of them. Woe worth the commendable life of man, if thou Iudge it without mercy. In what a wofull caſe then are all proud Papiſts, which will not be iuſtified and ſaued, but by the merit of their owne workes, ſeeing thereby they be aboliſhed from Chriſt and are fallen from grace, and from the fruit and benefit of both.

Aug. in Pſ. 83.
Aug. de verb. Apoſt. Ser. 15.
Greg. in Iob. l. 9. c. 1.
Aug. confeſſ. lib. 9. cap. 13.

QVEST. XXXVII.

The naturall man hath no free will to that which is religiouſly good.

By nature we are all ſpiritually dead in treſpaſſes and ſinnes; And therefore as a man that is bodily dead, is able to performe no action that belongeth to a naturall life: ſo cannot we performe any action that belongeth to a ſpirituall and ſupernaturall life, vntill we be quickned and raiſed vp againe by the Spirit

Argument drawne from that which is oppoſite priuatiuely. Ephes. 2. 1.

Rom.5.6. Spirit of Christ. We are now all by nature depriued of all
2 Cor.3.5. spirituall power and strength, *We are not sufficient of our selues*
Ier.4.22. *to thinke any good thing as of our selues*; Much lesse to will or
Gal.4.25. to worke any such thing. *We are* (saith the Prophet) *foolish children, and haue no vnderstanding, we are wise to doe euill, but to doe well we haue no knowledge*; *We are now all by nature the children of the bond woman, and not of the free.* The time was when in *Adam* we had all freedome of will to make choice either of good or euill; but since that in him we made choice
Rom.6.20. of that which was euill, we are so hardned therein, and in such bondage and slauery to our corrupt lusts, that we haue no inclination at all, or free motion vnto righteousnesse. For (as
Aug.de corrp. & gratia.13. *Austin* saith) our will as it is now by nature free, and not made free by grace, is free from righteousnesse, & only in bondage to sin. For liberty without grace (as the same Father teacheth) is not liberty but contumacy, that is, a wilfull obstinacy in that onely which is euill.
Aug.Ep.89.

QVEST. XXXVIII.

No religious worship or seruice is to be giuen to any Angell or Saint.

Arguments drawen from such things as depend vpon relation. *Aug.de Vera Relig.c 55, Aug contra Faust.Manich. lib.23.c.21. Synod.Mogūt. c.46.*

Let not (saith Saint *Austin*) the worship of the dead be vnto vs a matter of Religion. For they are to be honoured for imitation, but not to be adored for Religion. And againe, we worship the Saints with charity, but not with seruice, neither doe we build temples vnto them. For according vnto the censure of the Synode of *Ments*: the Saints which haue shut vp the course of their liues with a blessed end, ought worthily to be honoured of vs as the worthy members of Christs body, but not with that honour which is due vnto God, but with that reuerent regard of society and loue, wherewith holy men may be honoured of vs here in this life. The like is to be said concerning the worship of Angels. *I fell* (said Saint *Iohn*, confessing his owne double fall) *at the Angels feet to worship him, but he said vnto me, See thou doe it not, for I am thy fellow seruant, and one of thy brethren which haue the testimony of Iesus,* Apoc.19.10. et.22.9. *worship God.*

By

By which words of the Angell vttered once and againe we may iustly collect, that seeing a seruant among men is a seruant of his Lords only, & not of any one of his fellow seruants, and is bound to serue the one onely, and not the other: therefore seeing all the faithfull haue but one Lord, all Angels and Saints being their fellow seruants, they ought to deuote themselues onely to the Religious seruice of God, and not vnto the seruice of any Angell or Saint. *Seruus est domini seruus.* Ephes.4.5. & 2.29.

We take it to be a great absurdity and indignity also, for one that is admitted into the family of an earthly King, to betake himselfe to the seruice of a subiect: and is it not a greater indignity for one that by baptisme is admitted into the family of the King of Kings, and Lord of Lords, to betake him to the seruice of an Angell or Saint? In *Oxford* wee are sworne, *Non suscipere gradum Simeonis*; that is, when we haue taken an higher degree of dignity in the Schooles, not to take a lower degree: And shal we then, when we haue receiued this high degree of honor to be admitted among the seruãts of the Almighty Creator of heauen & earth, shall we, I say, debase our selues so low, as to seeke for admission into the seruice of a weake creature? Let the Romanists then, if they list, deuote themselues vnto the seruice of the Saints and giue to them *δουλείαν* diuine worship, but let the true seruants of God be carefull to giue diuine seruice onely to God.

QVEST. XXXIX.

The faithfull are made righteous before God, by the righteousnesse of Christ imputed to them.

If by the disobedience of the first *Adam* many were made sinners, why by the obedience of the second *Adam* may not many be made righteous? If our sinnes were imputed vnto Christ when hee was pure from all sinne, why may not his righteousnesse be imputed vnto vs, albeit we be stayned with all sinne? If Christs sufferings and death are made ours, and we thereby are deliuered from condemnation: Why may not his righteousnesse as well be imputed vnto vs, that wee may thereby

Arguments drawen from things that haue the same proportion of reason. Rom.5.19. 2 Cor.5.21. Rom.8.34.

1 Cor.1.30. thereby obtaine our Iuſtification? eſpecially ſeeing he was made as well righteouſneſſe for vs, as he was redemption. Nay
Gal.4.4 may not his righteouſneſſe, which was ſubiect to the Law for vs, be imputed vnto vs by the Lords endleſſe goodneſſe and mercy, that we may be made righteous thereby: as well as the ſurpluſſage of the righteous workes of the Saints, who yet
1 Cor.1.13. were not crucified for vs, may bee imputed by the Popes Pardons and Indulgences, to all ſuch as will pay well for them?

QVEST. XL.

The faithfull may as well know themſelues to be indued with true loue, as with true faith.

Doctor *Biſhop auoucheth* that the faithfull cannot ſo well know themſelues to be indued with true loue, as with true faith, for that faith is ſeated in the vnderſtanding which is the lighter, and loue in the will which is the darker part of the ſoule. As if the ſpirituall ſoule had ſituation of parts, as well as the materiall body: Or as if the diſtinct powers of the ſoule were not therefore ſaid to be placed in the diſtinct members of the body, becauſe in them there are diuers originalls of her manifold Organicall inſtruments, whereby ſhe produceth her manifold and different operations whereas ſhee her-ſelfe is wholly in the whole body, and in euery part thereof.

But be it ſo, that the ſoul as wel as the body, may be cõpared to an houſe or Temple, in the which there may be Roomes, ſome lighter, and ſome darker, yet may not the ſame cleare Candle of Gods word, lighten our will as well as our vnderſtanding, and ſo make knowne vnto vs our loue, as well as our faith? Yea, whereas the will is reaſonable by participation from the vnderſtanding, the vnderſtanding hiding nothing from the will, whereof it hath notice it ſelfe; why then is not the

the will lightened with that selfe-same lustre as the vnderstanding it selfe is? nay, whereas the light of naturall reason addeth her axiomes to the instructions of the word of God, for the opening of the nature of loue rather then of faith, why should not loue be better known then faith? *The heart* (saith *Solomon*) *knoweth the bitternesse of his soule, and the stranger shall not intermeddle with his ioy.* The heart of a man knoweth what it loueth and ioyeth in, as well as what it hateth, and is offended withall.

Dilectio est simul viuendi fruendiq; electio. Anima est non vbi animat, sed vbi amat.

Prou. 14. 10.

Verily if our Sauiour Christ had not well vnderstood, that *Simon Peters* owne heart was well witting to it selfe, of his great loue that he bare vnto him, he would not haue demaunded of him againe and againe, *Simon Iohannah, louest thou me more then these?* neither would *Peter* haue so confidently answered him, *Lord thou knowest that I loue thee?* So if the Church had not knowen and felt euen the vehement pangs of her loue towards her Bridegroome, shee would not haue sent word vnto him by her Messengers, that she was *euen sicke of loue.* There is (saith Saint *Austin*) a kinde of glorying in the conscience, when thou knowest that thy faith is sincere, thy hope certaine, and thy loue without dissembling. In Saint *Austins* iudgement then our hope and loue may be knowne as well as our faith, seeing otherwise wee could not reioyce in them. When *Abraham* was ready at the commandement of GOD, to haue slaine his sonne *Isaacke*, GOD calleth vnto him, saying, *Now I know that thou fearest mee,* (*viz.* with a filiall feare that proceedeth from loue) *seeing for my sake thou hast not spared thine onely Sonne.* GOD (saith Saint *Austin*) knoweth all things before they come to passe, it was not then that GOD first knew that *Abraham* feared him. But as the Spirit of GOD is said to pray and to groane, because hee maketh vs to pray and to groane: so GOD is said to know, when hee maketh vs to know. *Now I know* then is as much as if hee had saide, *Now I haue made thee to know,* or *I haue made it knowne* (to others also) *that thou fearest mee.* The

Ioh. 21. 15.

Cant. 5. 8.

Aug. in Ps. 49.

Gen. 22. 12.

Aug. cont. Maximin. lib 3. c. 19.

which truth may further appeare by the very name that *Abraham* gaue to the place, where the Lord ſpake vnto him at that time, and by the addition ioyned thereto. For *Abraham* called the name of the place, *The Lord will ſee*, as it is ſaid this day, *In the mount will the Lord be ſeene*. Now the Lord doth ſee his faithfull ſeruants by taking notice of their ſincere minds towards him, and by prouiding for them, and beſtowing on them all neceſſary bleſſings: and the Lord is ſeene of them in the ſpirituall gifts of faith and loue, and all other graces giuen vnto them, for the manifeſtation of his fatherly loue and affection towards them.

For when God by the light of the Goſpell doth ſo make manifeſt vnto the faithfull, his fatherly loue in Chriſt, that they eſteeme it as their higheſt happineſſe, and doe in all ſincerity deſire to inioy it as their greateſt good, they cannot but know that they beleeue and loue God, ſeeing theſe are the moſt certaine properties of them both. Now as a faithfull man may know that he loueth God: ſo he may alſo know that
1 Iohn 3.14. he loueth the brethren. *By this (*ſaith Saint *Iohn) we know that we are tranſlated from death to life, becauſe we loue the brethren.*
Aug. in 1. Ep. Ioh. tract. 3. Wherupon Saint *Auſtin* ſpeaketh after this manner: Let a man looke into his heart, and ſee if he haue loue, and then let him ſay, I am borne of God. Now to what end doth Saint *Auſtin* command a man to looke into his owne heart, and to ſeeke to find loue there, if in ſeeking he cannot find and know whether it be there or no? If then the Lord hath giuen to any one the ſincere loue of God and of his Chriſtian Brethren, hee may know that he is indued therewith, and thereby he may know himſelfe to be in Gods loue, to his owne vnſpeakeable comfort and ioy: the which being a great griefe and corraſiue to the Diuell, he therefore ſeeketh by all meanes to hinder the ſame.

QVEST.

QVEST. XLI.

The Cup in the Eucharist is not to be taken away from the Lay people.

A man may as well ordaine a Sacrament, or any essentiall part thereof, as he may take away the one, or the other: but no man nor Angell can ordaine a Sacrament, or any essentiall part thereof (seeing he cannot make any grant or giue any assurance of these spiritual blessings and gifts which are only in the Lords hands, and at his owne disposition) neither ought he then to mangle or maime any part of the euidence, that God hath giuen to the faithfull for their better assurance thereof. But the Cup of the New Testament is an essentiall part of the Sacrament of the Body and Bloud of Christ, whereby the pardon of their sinnes is sealed vp to the faithfull, therefore it ought by no meanes to be taken away from the Lay people. Yea, whereas the faithfull are as well partakers of the Bloud of Christ, as of the Body, why should they not also be as well partakers of the visible signe of the one, as of the other? *Can any man* (saith S. *Peter*) *forbid water that these should not be baptized, which haue receiued the Holy Ghost as well as we*? So vpon the like reason it may be said, Can any man forbid the Lords people to be partakers of the Holy signe of his bloud with the Priests, seeing they are partakers of the Bloud it selfe, as well as they? Act. 10. 47.

Especially seeing all the people of God ought to be most ready and willing to shed their owne bloud in the defence of the Faith of Christ, why should they then be depriued of the Sacred signe of his Bloud, whereby they are to be strengthened and confirmed for the couragious performance of that so great and weighty a worke? How do we (saith Saint *Cyprian*) teach and perswade the people to shed their Bloud for the confession of the name of Christ, if we deny them the Bloud of Christ, that is, the Sacrament of his Bloud? For none can take from them the participation of the Bloud it selfe. *Cypr. ad Cornel. lib. 1. cap. 2.*

QVEST. XLII.

Matrimony is lawfull for the Miniſters of the Goſpell.

It is as lawfull in the time of the Goſpell for the Miniſters thereof to vſe the ſame remedy againſt ſinne, and to enioy the ſame helpes and comforts of this life, as it was for the high Prieſt and the reſidue of his brethren vnder the time of the Law. But Matrimony was ordained for the auoiding of fornication, and for to be an helpe in things concerning this life vnto the Prieſts vnder the Law, and why ſhould it not be ſo vnder the Goſpell? The Goſpell requireth in the Miniſters thereof as great if not greater labour about their ſpirituall worke, then was required of the Prieſts vnder the Law, why ſhould they then not haue the ſame helpers, as they had, to ſupply their roomes for the better diſpatch of their temporall affaires, that ſo they may haue the more leaſure to be imployed about their ſpirituall buſineſſes? And are not the Miniſters of the Goſpell, eſpecially in theſe laſt and worſt dayes, ſubiect to the like temptations of ſinne, as others were in former ages? why ſhould theſe then be more debarred from the remedy then they were? eſpecially whereas the Commandement of the Apoſtle is giuen generally to all. *For the auoiding of fornication, let euery man haue his owne wife, and let euery woman haue her owne husband*; but where the remedy againſt this ſinne is the authoriſed permiſſion thereof by man with a *Si non caſtè, tamen cautè*; there I muſt needs confeſſe, is farre leſſe need of the remedy appointed by God.

Gen.2.18.

1 Cor.7.2.

QVEST. XLIII.

The Nailes, Speare, and Croſſe wherewith Chriſts pretious Body was tormented, are not to be worſhipped.

The Souldiers that vſed the Nailes, Speare, and Croſſe, to torment the moſt precious body of our moſt bleſſed Sauiour, are not to be worſhipped, why then ſhould the Nailes, Speare, and

and Crosse be worshipped, which were the instruments of their outragious cruelty? The Nailes and shooe of an horse that striketh therewith, and killeth any meane person but casually, are by the Law found guilty of the death of him that is slaine therewith; how can we then otherwise iudge of the Nailes, Speare, and Crosse, which were of a malitious purpose vsed to shed our blessed Sauiours most pretious Bloud, and to take away his life from him? for can that which is applied to a most wicked and vngodly vse, be thereby sanctified and not grieuously prophaned?

QVEST. XLIV.

The sinnes of the faithfull shall not after death be punished in the fire of Purgatory.

A true friend, that howsoeuer he endanger himselfe, will stead his deare friend that relieth vpon him in his great extremity, will not faile him in a case of lesse danger. Neither will our Sauiour Christ the fastest friend to his faithfull ones that possibly can be, hauing by his owne death deliuered thē frō the euerlasting torments of hell fire, suffer them to be tormented in the fire of Purgatory, if there were any such fire. Neither will God, that for Christs sake doth freely pardon his faithfull the summe of 10000. talents, cast them into a most horrible dungeon, for the small debt of an 100. pence. Vndoubtedly he that freely pardoneth them their sinnes which are the greater euils, will not retaine the punishment which is the lesse. And what manner of pardoning were this, to forgiue the fault, but not to remit the punishment? Yea what manner of iustice were this, to punish where there is no fault? but a fault pardoned is no fault. Wherefore seeing our most mercifull God in Christ doth presently in this life giue to all faithfull and penitent sinners, the free remission of all their sinnes for Christs sake, vndoubtedly after their deaths he will not punish them in the fire of Purgatory.

Arguments drawne from the greater proportion of reason to the lesse.

Rom. 3. 25. 1 Ioh. 1. 9.

QVEST.

QVEST. XLV.

The Sacraments doe not conferre grace by the worke wrought, vnleſſe their vſes be vnderſtood.

The word of GOD is a more principall inſtrument of grace, then the Sacraments are. For otherwiſe our moſt wiſe and holy Sauiour, while he conuerſed in this world, would not haue wholly omitted the adminiſtration of Baptiſme, and haue giuen himſelfe continually to the preaching of the word, and teſtified alſo that he was ſent for the diſpatch of that buſineſſe. Neither would he haue ſent forth his Apoſtles not ſo much to Baptiſe, as to preach the Goſpell; vnleſſe the preaching of the word had been the principall worke beſt befitting his principall Miniſters. Neither would the Apoſtle Saint *Peter*, after that he himſelfe had ſo effectually preached to *Cornelius* and his company, that the Holy Ghoſt fell on all that heard the word, haue commanded them to be baptized (and that in all likelihood by ſome inferiour Miniſter) in the name of the Lord, but would haue baptized them himſelfe. And verily the Sacraments were added to the word; for the further ſtrengthening of the weake faith of the Beleeuers, and not for the confirming of the authority of the word, ſeeing from it they receiue their power and efficacy, when their right vſe is made knowen thereby. For how commeth it to paſſe that the water in Baptiſme, toucheth the body and cleanſeth the ſoule, but by the working of the word? Neither are the Sacraments ſo forcible inſtruments to bring Chriſt to vs, as the word is. The Goſpell (ſaith Saint *Hierome*) is the Body of Chriſt, and theſe words of our Sauiour (*Except yee eate the fleſh of the Sonne of Man, and drinke his Bloud, yee ſhall haue no life in you*) may be more rightly vnderſtood of the receiuing of Chriſt in the Word then in the Sacraments. And verily how was the whole world perſwaded to imbrace Chriſt? by the preaching of the Goſpell? or by the adminiſtration of the Sacraments?

Ioh. 4. 2.
Luke 4. 16. 43.
1 Cor. 1. 17.
Act. 10. 42.
Hieron. in Pſal. 147.

The

The truth is, that our most louing and gracious God, by his Euangelicall couenant made with *Abraham* the Father of the faithfull, and in him with all his spirituall seed, doth giue vnto them Christ Iesus their Sauiour, and in him eternall life and blessednesse, and doth open and manifest the same by causing this his graunt to be set downe in the Gospell written in the bookes of the Old and New Testament, as in the authenticall euidences thereof, and to be sealed by the Sacraments, as by his owne seales, the which he hath ordained to be deliuered to his people, as his owne deedes by the hands of his faithfull and painfull Ministers. Now which is the chiefe instrument to ratifie vnto the faithfull this gracious graunt? the deeds and euidences themselues, or the seales annexed thereto? that is, the Word or the Sacraments? Vndoubtedly the Word, seeing without the graunt written, the seale added to a blancke, is nothing worth. And yet the word it selfe doth not profite, vnlesse it be mixed with faith, the true sense thereof being rightly apprehended; and a setled assent yeelded thereto: and so neither can the Sacraments profit vnlesse the vse of them be rightly apprehended, and discerned by a true faith. Moreouer, heere also we may perceiue who in the execution of their Ecclesiasticall function come nearer to Christ and to his Apostles; whether the Ministers of the Gospell in their painfull preaching, or the Popish Priests in their continuall saying of Masse. Heb. 4. 2. 1 Cor. 11. 29.

QVEST. XLVI.

No Images are to be worshipped with diuine worship.

If any images and representations of God are to be worshipped with diuine worship; then the best and truest images of God, euen such as were framed by God himselfe, were so to be worshipped: but men which are the best and truest images and representations of God, made and framed by God himselfe, are not to be worshipped with diuine worship, much lesse any images of God made by man. The Church of *Rome* maketh images of three faces, to represent thereby the glori- Gen. 1. 26.

ous Trinity: but the Apoſtle teacheth, that *we which are the*
Act.17.29. *generation of God* (*viz.* in our ſoules rather then in our bodies) *ought not to thinke that the Godhead is like to gold or ſiluer, or ſtone grauen by the art or inuention of Man.* Wherefore the Church of *Rome* which worſhippeth ſuch Images, doth not therin ſo much as worſhip the Image of God, but the inuentiõ and fiction of her owne braine. Now if the Images of God are not to be worſhipped with Diuine worſhip, much leſſe the Images of any men. Nay if holy men themſelues may not be worſhipped with Diuine worſhip, much leſſe may their Images and Pictures be.

QVEST. XLVII.

The word of God is not to be read vnto people in an vnknowne tongue.

Such as in the Primitiue Church vttered Diuine Myſteries in ſtrange tongues, which were giuen them by the miraculous
1 Cor.14.28. working of the Holy Ghoſt, were commanded by the Apoſtle to be ſilent in the Church, vnleſſe the meaning of the words were preſently expounded, that ſo the hearers might receiue inſtruction and edification thereby: much more now ſuch are to be ſilenced in the Church, which vtter Diuine myſteries in an vnknowne tongue, which they haue not receiued by the miraculous gift of the Holy Ghoſt, where there is no expoſition thereof.

QVEST. XLVIII.

In all matters that concerne the worſhip and ſeruice of God, nothing ought to be taught, or to be beleeued, which is not warranted by the teſtimony of the Canonicall Scriptures.

If Saint *Paul* himſelfe taught nothing concerning Chriſt,
Act.26.22. but that which was deliuered by *Moſes* and the Prophets, then ought none other of meaner gifts and priuiledges teach any thing that he hath not receiued from the Canonicall Scriptures,

turcs. So reasoneth *Origen*, *Paul* as his custome is (saith he) will auouch that which he teacheth out of the holy Scriptures, wherein he giueth an ensample to the teachers in the Church, that they should produce such things as they teach the people, not grounded vpon their own opinions, but strengthened with the testimonies of God. For if such and so great an Apostle did not thinke that the authority of his owne word might suffice, vnlesse he knew that those very things were written in the Law and in the Prophets which himselfe deliuered; how much more should we little ones obserue this, that when we teach, we vtter not our owne, but the meaning of the Holy Ghost? Against the which most wise aduertisement, if we presume to offend, albeit we were such as the glorious Angels, Saint *Austin* is bold out of the penne of the Apostle to denounce against vs a most terrible curse. If (saith he) I will not say we our selues, but if an Angell from Heauen shall teach cõcerning Christ and his Church, or concerning any thing else that doth belong to faith and life, any other doctrine then that which is contayned in the Legall and Euangelicall Scriptures, let him be accursed. Accursed then is the Church of *Rome* and her children, who affirme that their vnwritten traditions are of equall authority with the doctrine of the Canonicall Scriptures, and command them with the like reuerence to be imbraced and receiued.

Aug. cont. lit. Pelag. l. 3 c. 6.

QVEST. XLIX.

The naturall man hath no free will to that which is religiously good.

If the Church her selfe had need still to pray to her deare Bridegroome, Draw me after a sort vnwilling, that thou maist make me willing; draw me drowping, that thou maist cause me to runne, then certainly all such as are not indued with such spirituall graces as the Church is, may iustly be challenged for persons not almost, but altogether vnwilling to follow God and to walke in his wayes. And if euery one of the true members of the Church, had need to confesse vnto God and to

Bernard. in Cant. Serm. 2.

Ier.31.18. pray, *Thou hast corrected me, and I haue receiued thy correction as an vntamed Bullocke, conuert thou me and I shall be conuerted, for thou art my God*; Then how farre off from any willingnesse and readinesse to turne vnto God, are all such as are not yet effectually called to the estate of Grace, but are strangers from God, and from the Couenant of mercy?

QVEST. L.

Not the suffering, much lesse the vowing of wilfull pouerty is the way to perfection.

Act.14.17. The possession of riches, which are yet Gods good blessings, and testimonies of his goodnesse and loue, is not the way to perfection, much lesse the vow of pouerty, or pouerty it selfe, which is the rod of Gods correction, and a signe or token of his displeasure, as all other crosses and calamities are. Poore *Lazarus* was brought into the bosome of rich *Abraham*, both which were rich in God and poore in spirit. Marke this (saith Saint *Austin*) that ye doe not, as commonly men do, blame rich men, and put your trust in a poore estate, for if a mãshould not put his trust in his riches, much lesse in pouerty.

Aug. ad Hillar. Epist.89.

QVEST. LI.

The people ought to be able to try and to discerne the doctrine of their Teachers.

1 Cor.6.2. *Doe yee not know* (saith the Apostle) *that the Saints shall iudge the world? If the world then shall be iudged by you, are yee not worthy to iudge the smallest matters? Know yee not that wee shall iudge the Angels? how much more then the things of this life?* So may we reason also, that if the faithfull people of God shall iudge the world and the very Angels themselues, much more, may they boldly take vpon themselues to try and discerne the doctrine of their Pastors and Teachers.

Our most blessed Saiuour thought it no disgrace to himselfe to haue his diuine doctrine examined of the people by the rule of the Scriptures; nay, he that requireth the same at their hands,

saying,

saying, *Search the Scriptures, for in them yee thinke to haue life, and they are they that testifie of me, and beare witnesse to my doctrine that it is of God.* Yea, the Lord so approued the *Bereans* for that they receiued the word with all readines, & searched the Scriptures; whether those things which Saint *Paul* taught them were agreeable thereto, that thereby he brought many of them to the faith. Ioh.5.39. Act.17.11.

It is then no presumption in the people to examine the doctrine of their Pastors and Teachers, seeing it is not onely approued but commanded by the Lord, and enioyned the *Corinthians* also by the Apostle. *I speake* (saith he) *as to them that haue vnderstanding, iudge yee what I say.* The refusall hereof by the hereticke *Auxentius* was sharpely reprooued by holy and Orthodoxe Saint *Ambrose*. *Auxentius* (saith he speaking to the people) knowing you not to be ignorant of the faith hath shunned your iudgement, and hath chosen foure or fiue heathen men. Then in that he hath chosen Infidels, he is worthy to be condemned of Christians, because he reiected the Apostles precept, where he saith, *Dare any of you hauing ought against another, be iudged vnder the vniust, and not rather vnder the Saints?* Yee see then that which he hath offered is against the authority of the Apostle. But what speake I (saith hee) of the Apostle? when the LORD himselfe proclaimeth by his Prophet, *Heare yee mee, O my people, that know what belongeth to iudgement, in whose heart my Law is.* God saith, *Heare yee mee, O my people, that know iudgement*; *Auxentius* saith, *You know not how to iudge.* Yee see then that he contemneth God in you, which refuseth the sense of this heauenly Oracle. For the people in whose heart the Law of God is, doth iudge. And doe not the Popish Priests likewise ioyne with this impious Arrian *Auxentius* in refusing to stand to the Oracle of God, while they refuse to haue their doctrine examined and iudged by the people, whether it be agreeable vnto the diuine doctrine of the Canonicall Scripture? 1 Cor.10.15. *Amb. Ep.1.5. in oratione cont. Auxentium.*

QVEST. LII.

Our whole Iuſtification and Saluation is by the free and vndeſerued mercy of God in Chriſt.

Rom.3.24. The Apoſtles plain aſſeueration, *that we are iuſtified freely by the grace of God through the redemption that is in Chriſt Ieſus*, hath forced the Church of *Rome* to auouch that there is a double iuſtification: The firſt by grace, and the ſecond by the merit of our owne workes. But this doubling is flat contrary to the ſimplicity of the Goſpell. For the Apoſtle plainly auoucheth that not onely at the firſt we are reconciled vnto God by Chriſt, and are brought into his fauour and loue, and are iuſtified and ſaued by his Bloud: but much more that we are brought to the end of our ſaluation, and to our full and finall glorification by the very ſame meanes. *God* (ſaith the Apoſtle) Rom.5.8. *ſetteth out his loue toward vs, ſeeing while wee were yet ſinners Chriſt dyed for vs, much more then being iuſtified by his bloud, we ſhall be ſaued frō wrath by him. For if when we were enemies we were reconciled vnto God by the death of his Sonne, much more being reconciled we ſhall be ſaued by his life.* In the which words of the Apoſtle, it is manifeſtly and diſtinctly ſet downe, that as it is the grace of God in Chriſt whereby we are reconciled vnto God and iuſtified at the firſt: ſo it is the very ſelfe-ſame grace of God in Chriſt that doth ſaue vs at the laſt. And Greg. Moral. lib.2.cap.4. ſo a Biſhop of *Rome* it ſelfe in her better times hath taught, ſaying, The firſt grace begat me in faith, being naked, and the very ſelfe-ſame grace ſhall ſaue me being naked, & take me vp into glory. Wherefore if we deſire to be partakers of the fruit of our redemption wrought for vs by Chriſt, let vs not ſo meanly thinke thereof, as if he ſhould haue begun it onely by his obedience, and left it to be finiſhed by our ſelues. Let vs not imagine that he paid but a part of our ranſome, and a parcell of the price that was to be tendred to God for the full purchaſe of the glorious inheritance of the Kingdome of Heauen, and left it to our ſelues to diſcharge the reſt.

Or if we cannot but confeſſe that he paid the whole ſumme, and

and the full price, let vs not impute to the God of all mercy and the most excellent Patron and Patterne of all Pitty, such an hard and vniust kind of dealing, as if he should exact againe a new payment at our hands, for that which was fully purchased and paid for before. Vndoubtedly if our title to the heauenly inheritance by the obedience and righteousnesse of Christ be sufficient & good, why should we seeke after any other title?

Seeing Law and reason teacheth vs this, that that thing which is once iustly mine, cannot be made more mine: And he that is once made a right owner of a thing, cannot againe by another title be made owner of the same thing: seeing no man can get againe the Dominion of that, which was his own before. If then our first title to our Iustification and Saluation, by the free and vndeserued mercy of God in Christ, be good and sufficient, then we cannot afterward lay any claime, thereunto by the broken and forged title of our owne workes.

Quod semel meum est non potest amplius fieri meum.

Qui semel factus est dominus, non potest ex alia causa fieri dominus.

Quia nemo potest acquirere dominium rei sua.

QVEST. LIII.

The going on pilgrimage to see or to touch the true reliques of the Holiest of the Saints, doth not bring any sanctification at all.

The seeing and touching of holy persons themselues, doth not sanctify any, much lesse the seeing or touching of their reliques. They that receiue Christ by faith, are made the Sonnes of God, and are renewed to his image in righteousnesse and true holinesse: and not such as imbrace and kisse him with their bodily hands and mouthes: for then *Iudas* the Traitor should haue been made a Saint. Wherefore if we desire to haue any benefit by visiting the Saints, we ought daily and diligently to visite the Scriptures, wherein the pictures of their piety are most liuely painted out, that so we may be rauished with the admiration thereof, and be stirred vp to follow them by an holy imitation. Ioh. 1. 12.

And so concerning the Saints which liued since the Apostles times, if we be desirous to visite them also, wee ought to

get

A mans speech is the image and glasse of his minde. *Erasm. in præfat. Hieron. ad Guil. Warra-num.*

get their learned bookes which are the best Images of their holy soules, that by their sound and Orthodoxe doctrines which are set downe therein, we may be directed in the right way of piety and godlinesse. But so it is (saith *Erasmus* complayning of the superstitious folly of many of his time) we kisse the shooes of the Saints and their handkerchers, albeit loathsome for filth: but as for their Bookes which are their best reliques we relinquish, hauing little regard of them. Their Coat or Shirt, we lay vp in a chest adorned with gold and precious stones, but as for their writings, vpon the which they bestowed much labour and in the which still liueth (here with vs) that which is in them their chiefest good, we leaue them to be consumed with wormes and rust.

QVEST. LIV.

The faithfull that are sanctified by Regeneration, may and ought to assure themselues of their full and finall glorification.

Rom.10.20. Iac.4.8. Matth.7.7.

If God was found of the faithfull when they sought him not, and made himselfe manifest vnto them when they asked not after him, much more when they turne vnto him, hee will turne to them, when they draw nigh to him, he wil draw nigh to them, when they seeke him, he will be found of them. For if when they were enemies, they were reconciled vnto God by the death of his Sonne, much more may they rest assured of his loue, being reconciled vnto him, and made his stedfast friends. If God for Christs sake offered them a pardon being Traitors and Rebels, and standing vp in armes against him; certainly he will suffer them to enioy the benefit of that pardon, when they haue humbly submitted themselues, and are become his loyall subiects.

If God doth forgiue vnto his all their grieuous sinnes, which they willingly and wittingly committed before their effectuall Calling to the estate of grace, will he not forgiue their sinnes of infirmity, which they afterward commit against the resolute purpose of their owne hearts? if he did deliuer them

them from domineering and raigning ſinnes, will he not in the end deliuer them fully from all ſuch ſinnes, whoſe power and ſtrength are already in part weakened by their daily repentance and ſtedfaſt faith? *The Lord (* ſaid *Dauid) that deliuered me out of the hand of the Lyon and the Beare, will alſo deliuer me out of the hand of this Philiſtim.* Vnto the which words happily the Apoſtle alluding, ſaith of himſelfe, *And I alſo was deliuered out of the hand of the Lion*; And thereupon was confident that the Lord would deliuer him from euery euill worke, and would preſerue him to his heauenly Kingdome. 1 Sam. 17.37. 2 Tim. 4.15.

God hath promiſed thee, O man (ſaith Saint *Auſtin*, ſpeaking to all ſuch as are ſanctified by regeneration) that thou ſhalt liue for euer, and doeſt not thou beleeue it? Oh (ſaith he) beleeue it, beleeue it. For that which he hath done for thee already, is a greater matter then that which he hath promiſed. For he hath giuen his onely begotten Sonne, who is farre more excellent then thouſands of heauens, at the deareſt rate that may be to purchaſe for thee euerlaſting life; and doeſt thou think that this purchaſe made by ſuch a perſon at ſuch an high rate, can euer poſſibly be made voide? Eſpecially whereas for his Sonnes ſake he hath adopted thee, which wert by nature the ſlaue of Satan, the child of wrath, and inheritor of euerlaſting deſtruction, into the number of his ſonnes and heires, and renewed thee in part to his owne image, in holineſſe and true righteouſneſſe: and doeſt thou yet doubt whether he will giue thee the inheritance of a ſonne? Vndoubtedly he that for thy Sauiours ſake hath in part ſanctified thee to liue a ſober, iuſt, and a godly life in this world, will for his ſake bring thee to an eternall and an euerlaſting life in the world to come. *Aug in Pſ. 148.*

QVEST. LV.

Our leaſt ſinnes are damnable and mortall.

Arguments drawne from the leſſer proportion of reaſon to the greater,

If all our righteouſneſſe be as a menſtruous Cloath, loathſome and odious to God, and deſerue Gods curſe (becauſe it wanteth that fulneſſe of faith, feruency of loue, ſimple ſincerity

and full freeneſſe from all ſiniſter reſpects which the Law of God requireth at our hands) then what doe thoſe thoughts, words, and workes, which are meerely ſinfull, deſerue, albeit they be neuer ſo ſmall? Vndoubtedly no ſinnes that are meerly ſo, can be ſmaller or leſſe hurtfull, then the imperfections of our beſt workes, and yet theſe being tranſgreſſions of the Law of God, deſerue Gods curſe and malediction, and therefore all ſinnes that are meerely ſo, cannot but deſerue the like woe. So reaſoneth our bleſſed Sauiour, *If the light which is in thee bee darkeneſſe, how great is the darkeneſſe it ſelfe?* And ſo Saint *Bernard*, If all our righteouſneſſe be as vnrighteouſneſſe, then by a ſtronger reaſon what ſhall our ſinnes be?

Eſay 64.6. Iob 9.31. Gal.3.10.

Matth.6.23.

Bern.Serm. in feſt.Sanct.

QVEST. LVI.

All things neceſſary to ſaluation, are plainly deliuered in the Canonicall Scriptures.

There is no wiſe man among men, but that he will be carefull in his laſt Will and Teſtament, that all things therein be ſet downe plainly, diſtinctly, and fully, which concerne either the legacies which he bequeatheth to his childrē, or the duties that he requireth at their hands, that ſo all occaſion of diſcord and debate may be cleane taken away. And can we then imagine that our heauenly Father being ſo wiſe and ſo prouident as he is, and ſo deſirous to preſerue vnity and peace among his deare children, would not ſet downe plainly, diſtinctly, and fully in his Will and Teſtament, what be thoſe great and gracious gifts that he doth in his tender kindneſſe and loue beſtow vpon them, with the meanes whereby they ſhall attaine to the ſame, as likewiſe what be all thoſe neceſſary duties wch he requireth at their hands? So reaſoneth *Optatus*, Chriſt hath dealt with vs, as an earthly Father is wont to doe with his children, who fearing leaſt they ſhould fall out after his deceaſe, doth ſet downe his Will in writing, vnder witneſſes, that if there ariſe any doubt among them, they ſhould goe to his Teſtament. He whoſe word muſt end our Controuerſies, is Chriſt, let vs then goe to his Teſtament.

Optat.l.5.cont. Parm.Donat.

QVEST.

QVEST. LVII.

The faithfull for the diuine wiſedome of the holy Scriptures rightly vnderſtood, beleeue them to be the Word of God, and not onely for the bare authority of the Church.

If the Gentiles inſtructed by the light of naturall reaſon, did certainly perceiue the booke of the creatures to be Gods booke, by the glorious attributes of God made manifeſt therein: much more the faithfull lightned with the Lampe of diuine grace, may plainly perceiue the booke of the Scriptures (wherein God as a familiar friend without caſting of a miſt doth ſpeak to the heart, not onely of the learned, but of the vnlearned alſo, as *Auſtin* ſaith) to be Gods booke, by the diuine and heauenly wiſedome deliuered therein: and therefore they need not build their faith vpon the bare teſtimony onely of the Church. And ſo reaſoneth the Prophet *Dauid*, *The heauens* (ſaith he) *declare themſelues to be the workes of the glorious God, euen by their heauenly influences and diuine operations: How much more doth the Law of the Lord by the diuine wiſedome and righteouſneſſe thereof, and by the moſt powerfull and excellent workes that are wrought thereby, declare and demonſtrate it ſelfe euidently to be the moſt wiſe and righteous word of the moſt wiſe and righteous God?*

Rom. 1. 19.

Aug. Ep. 3 ad Vol.

Pſal. 19. 1.

QVEST. LVIII.

The naturall man hath no free will in heauenly things.

Mans will is but feeble and weake for the compaſſing of earthly buſineſſes, that are of any weight or moment: therfore in heauenly matters the ſtrength thereof is ſmall, or rather (as the Apoſtle ſaith) it is none at all. So reaſoneth the Wiſeman, *What is man that he can know the counſell of God? or who can thinke what the will of the Lord is? For the thoughts of mortall men are fearefull, and their forecaſts vncertaine; becauſe a cor-*

Rom. 5. 6. Sap. 9. 13.

corruptible body is heauy to the ſoule, and the earthly manſion keepeth downe the minde that is full of cares: and hardly can wee diſcerne the things that are on earth, and with great labour finde we out the things that are before vs; Who can then ſeeke out the things that are in heauen? who can know thy counſell, except thou giue him wiſedome, and ſend thy holy Spirit from aboue?

Aug. de predeſt. Sanct. cap. 26. So Saint *Auſtin*, It is an abſurd thing that we ſhould thinke that God frameth the wils of men for the ſetling of earthly Kingdomes, and that men frame their owne wils for the obtayning of the Kingdome of heauen. The Prophets complaint taken vp againſt the Iewes, with whom he liued, and who tooke themſelues to be Gods people, is true againſt all men as they are naturally corrupted, *Ieremi. 4. 22.* *My people are fooliſh and haue no vnderſtanding, they are wiſe to doe euill, but to doe well they haue no knowledge.* Now if we haue no vnderſtanding of that which is good, then doubtleſſe we haue no will thereunto, and if we be ſo fooliſh that we will not be perſwaded of the truth hereof, it commeth from him that ſo befooled our firſt parents *Adam* and *Eue*, that he made them beleeue that if they would forſake the direction of the moſt wiſe God, and fall from him, they ſhould be as Gods, knowing good and euill; whereas in truth they thereby became diuels, and depriued themſelues and all their poſterity of all knowledge of that which was truely good, and of all will thereunto.

QVEST. LIX.

No man can make ſatisfaction to God for tranſgreſſing of any of his holy Lawes.

If a Fellon that hath ſtollen but a ſheepe, cannot make ſatisfaction by his repentance or by any good worke, be it neuer ſo great, for this treſpaſſe againſt the Law of his Prince, albeit it be but once committed, but muſt be condemned and ſuffer for it, if he cannot read as a Clarke, or be not releeued by a gracious pardon from his Prince: much leſſe can any one by his repentance or any other good worke, ſatisfie for any treſpaſſe committed againſt any one of the holy Lawes of God, but hee

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muſt be condemned and ſuffer for it, vnleſſe he can reade the Couenant of grace, written in his owne heart, and finde therein the pardon of his ſinnes, procured vnto him by the moſt precious Bloud of Chriſt. Wherefore howſoeuer the proud *Romaniſts* by their own deuiſed workes of ſatisfaction ſatisfie and pleaſe themſelues, and their blind followers, yet they ſhall be neuer able thereby to ſatisfie and pleaſe God.

QVEST. LX.

The people ought not to imbrace the doctrine of their Teachers without triall.

It is no wiſedome in matters whereon our whole eſtate in this world conſiſteth, to commit them wholly to the care of others, and not to looke into them our ſelues: how much leſſe wiſedome is it in matters of faith, whereon dependeth the ſaluation of our ſoules, to ſuffer our Teachers to deliuer vnto vs for the ground-worke thereof what doctrine they liſt without due examination and triall, eſpecially ſeeing that the Spirit of God commandeth vs otherwiſe to doe. *Let thine Eyes* (ſaith *Solomon*) *behold the right, and let thine eye-liddes direct thy way before thee. Ponder the Path of thy feet, and let all thy wayes be ordered aright.* Pro. 4. 25. So Ieſus the Sonne of *Syrach*, *Take counſell of thine owne heart, for there is none more faithfull vnto thee then it. For a mans minde is ſometimes accuſtomed to ſhew him more, then ſeuen watchmen that ſit aboue in an high towre.* Eccl 37. 13. We muſt not then truſt our Teachers eyes but our owne, nor reſt wholly vpon the warning of our watchmen, but keepe watch and ward our ſelues ouer our owne ſoules.

The welfare of euery ones owne ſoule concerneth himſelfe moſt, and therefore it lyeth vpon himſelfe to looke to himſelfe into the doctrine that he receiueth from his Teachers, that it be wholſome & ſound, and powerfull to beget and increaſe a true faith, becauſe theron dependeth the welfare of his owne ſoule. And verily if a man may tell money after his bodily Father, and not truſt his eyes in the tale thereof; how much more may he examine the doctrine of his ghoſtly Father, whether it

hath vpon it the right ſtampe, and whether he hath deliuered his iuſt and full tale, eſpecially ſeeing the Lord doth enable him thereto if he belong to the Couenant of Grace. *For this is*
Heb.8.10. *the Couenant that I will make with the houſe of Iſraell, after thoſe dayes ſaith the Lord, I will put my Lawes in their minde, and in their heart will I write them, and I will be their God, and they ſhall be my people.* And they ſhall not teach euery man his neighbour, and euery one his brother, ſaying, *Know the Lord, for they ſhall all know me, from the leaſt of thē to the greateſt of them.*

By the which words it is not meant that there ſhall be no teachers vnder the Couenant of Grace (for there ſhall be teachers and learners, Doctors and Diſciples vnto the end of the world, and that not without great cauſe) but that the Diſciples and Learners vnder the time of Grace ſhall haue ſuch a meaſure of Knowledge giuen vnto them, that they ſhall not imbrace the doctrines of faith vpon the bare word of their Teachers, but vpon their own ſufficient knowledge and iudgement, yea, they ſhall all be indued with ſuch a ſound iudgement, that if any would teach them any ſtrange doctrine, and
Ioh.10.5. ſeek to miſlead them into errors, they ſhall not hearken vnto them, nor giue eare to ſuch deceiuers.

QVEST. LXI.

It is not ſafe to truſt to the Prieſts Maſſes, nor to the Fryers Prayers, nor to the Popes Pardons, pretending to diſburſe the ſurpluſſage of the Saints workes, and to neglect to ſeeke after ſuch a faith of our owne, as may make vs fruitfull in all good workes, and giue vs intereſt in Chriſt, and in all his gifts.

Pro.5.15. *Drink thy water of thine own Ciſterne, and of the Riuer out of the midſt of thine own well. Let thy fountaines flow forth, and the riuers of waters in the ſtreets, but let thē be thine, euen thine only, and not the ſtrāgers with thee.* Now if it behoueth euery one to endeauour to get ſome temporall liuing of his own, & not to
Eccl.29.24. truſt to the beneficence of another (ſeeing *euen a poore mans life in his owne Lodge, is better then delicate fare in another mans*)

mans) then much more euery wise Christian ought not to trust to the Priests Masses, nor to the Fryers Prayers, nor to the Popes Pardons, although they promise the disbursing therein of the surplussage of the Saints good workes, but to prouide for himselfe a true Christian faith, that may incorporate him into Christ, and make him fruitfull in all good works. For the iust *shall liue by his owne faith*, and by the Lampe thereof be directed in the right way to the Kingdome of God: whereas the oyle thereof will not be sufficient to serue himselfe for that purpose, and others also: euery one therefore ought to buy of Christ, *Gold tryed in the fire, that thereby hee himselfe may be made rich, and white rayment, that hee may be clothed, and that his filthy nakednesse doe not appeare, and annoint also his owne eyes with eye-salue, that he may see.* Yea, *let euery one proue his owne worke, and so he shall haue reioycing in himselfe, and not in another; for euery one shall beare his owne burthen.*

Heb.2.4. Matth.25.1. Apoc.3.18. Gal.6.4.

QVEST. LXII.

God did predestinate before all worlds, some to euerlasting saluation in Christ, and others to perish through their owne sinnes.

Hath not the Potter (saith the Apostle) *power of the Clay, to make of the same lumpe one vessell to honour, and another to dishonour? And shall not God himselfe haue liberty to shew his wrath, and to make his power knowne by suffering with long Patience the vessels of wrath prepared to destruction, and to declare the riches of his mercy vpon the vessels of mercy which hee hath prepared to glory? In a great house are not onely vessels of Gold and silver, but also of wood and of earth, some to honour and some to dishonour*; So why may not the Lord haue in this his great house of the world, some regenerate by his holy Spirit, made to haue pure and golden soules, meete to be partakers of heauenly glory, and others marred by their owne malice, and so made impure and vncleane spirits, meet to be punished with the torments of hell?

Rom.9.21. 2 Tim.2.20.

Why?

Why? in the very body of man himſelfe, is it not moſt wiſely and orderly appointed, that there are ſome members for baſe vſes, and ſome for more excellent? And why then is it not agreeable to order and wiſedome, that there are in the body of this world, ſome left to themſelues to ſerue Satan, and their owne vile and baſe luſts and affections; and other made for more excellent employment in the moſt honourable and glo-
Dan.12.2. rious ſeruice of God? it is moſt certaine that at the day of the laſt iudgement, ſome ſhall riſe to euerlaſting life, and ſome to ſhame and perpetuall contempt. And why may not wee as well ſay, that euerlaſting fire and perpetuall contempt, was prepared for the one before any time was, as that euerlaſting
Matth.25.34. life and eternall glory was prepared for the other before the foundation of the world was laide?

For verily God doth nothing vpon any new aduiſe occaſioned by ſome new accident: For nothing is new vnto him,
Act.15.18. vnto whom were well knowne all his workes, euen from the very beginning of the world. But he acteth all things in their times appointed by himſelfe, and bringeth all things to the ſame ends, and by the ſame meanes, as he himſelfe hath decreed
Nihil fit frustra, frustra autem fit quod fine caret. from euerlaſting. The Philoſopher gaue this glory to God, that nothing was created in vaine, not hauing an end whereunto it was ordayned, and meanes to bring to the ſame end. For there is no wiſe workemaſter here among men, that will goe about any thing, but that he will firſt determine with himſelfe both concerning the end of his worke, and alſo the meanes
Luc.14.28. whereby it may be brought thereunto. *Which of you* (ſaith our Sauiour Chriſt) *minding to build a towre, ſitteth not downe before, and counteth the coſt, whether he be ſufficient to performe it?*

Wherefore it cannot poſſibly otherwiſe be but that the moſt wiſe and prouident Creator of heauen and earth, hauing purpoſed from all eternity to create man the chiefeſt and excellenteſt of all the reſt of his workes, ſhould decree with himſelfe from all eternity, both concerning the end whereunto hee would create him, and alſo the meanes whereby hee would bring him thereunto. And therefore whereas all that are in-

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dued with a true faith, ſhall attaine to the end thereof, euen the ſaluation of their ſoules, and all other ſhall periſh in their infidelity and ſinne, it is manifeſt that God before all worlds ordayned the one to ſaluation by faith in Chriſt, and the other to periſh in their infidelity, and in their other ſinnes.

For to ſay that God ordained all to life, but altered his Decree vpon their alteration, is to rob God either of his vnchangeable goodneſſe, or of his vncontroleable might and power. For his goodneſſe being vnchangeable, and his power vncontroleable, if hee ordained all to life, why did he not bring them all to that happy eſtate, whereunto he had ordayned them all? To ſay that he could not, diſableth his power; to ſay that he would not, impeacheth his goodneſſe; to ſay that he deſpoſeth of them neither this way, nor that way, but left them to their owne diſpoſition, derogateth from his ſupreame wiſedome; yea, that he being the Potter, ſhould not diſpoſe of his owne Clay, but leaue it to the Clay to diſpoſe of it ſelfe; himſelfe being as a neuter, neither bending this way nor that way, taketh away from him all diuine prouidence.

Wherefore it ought not to be denyed, but that as God electeth ſome to ſaluation in Chriſt, and calleth them to be partakers thereof by a true faith, and preſerueth them thereby through his mighty power, that they neuer fall away from that happy eſtate, to the end that they ſhould aſcribe vnto him the whole glory of their eternall bleſſedneſſe: ſo likewiſe it cannot be iuſtly denyed, but that God leaueth other in their Infidelity and ſinne, to runne on wilfully and obſtinately in their owne damnable wayes, that ſo they might be forced to acknowledge and confeſſe God to be moſt iuſt herein, and themſelues to be the totall cauſe of their owne deſtruction. Sap. 5. 7.

For as euents, which in themſelues may or may not come to paſſe, are called cõtingent, for that they proceed frõ contingent cauſes, albeit they could not but come to paſſe as they were fore-ſeene and fore-appointed by the vnchangeable wiſedome and will of God: euen ſo all ſinfull actions, albeit they be ordained of God to come to paſſe by his permiſſion, yet they are not to be ſaid to be wrought by his operation, and albeit

they may be ſaid to be willed by him, yet none of them all is inſtilled by him.

For God made man according to his owne image, and inſtilled into his ſoule all diuine and heauenly graces, and gaue him hability to continue therein, and left him to his owne choice, to ſtand or to fall at his owne free will; but he did not ſo ſtabliſh him with his grace, that he could not become willing to fall away, becauſe he was no way indebted vnto him, and bound to performe vnto him that fauour.

Much leſſe when all mankinde fell away in *Adam*, was God bound to reſtore all, but ſome according to his owne good pleaſure he calleth by his Spirit and Word to the eſtate of Grace, and giueth them faith to embrace his endleſſe goodnes in Chriſt Ieſus, & ſo maketh them partakers of euerlaſting bleſſednes: & other he iuſtly leaueth in their own wretchednes, whereinto they are fallen by their owne fault, and ſuffereth them to periſh in their owne ſinnes. And why might not the Lord iuſtly doe ſo? An earthly Father may giue to his ſon ſome Stock to Trade withall, & then leaue him to his own gouernment, to try whether he will play the good husband or no; and might not our heauenly Father giue to *Adam*, and in him to vs all, that were then in his loynes, ſome portion of his heauenly grace, and ſo leaue him, and vs in him to our ſelues, to try whether we would ſettle our ſelues to continue in his loue, or whether we would ſet light by his goodneſſe, and fall from him to ſinne and Satan, to our vtter ruine and deſtruction?

Vndoubtedly, as God in his eternall Counſell, did appoint that bodily diſeaſes ſhould come into the world, to detect on the one ſide the weakeneſſe of the creature, and his folly in abuſing many things to his hurt and deſtruction, that are of themſelues profitable for his preſeruation; and on the other ſide to make manifeſt his owne wiſedome and goodneſſe, in that he hath prouided great variety of helpes to man, both for the preuenting, and alſo for the full curing of all manner of noiſome maladies: ſo did hee in like manner decree that hee would permit man to caſt himſelſe into many ſpirituall diſ-

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eaſes, to detect on the one ſide, his frailty and weakneſſe, who taketh occaſion many times thereby to fall, whereby he might haue been ſtaied vpright; and on the other ſide to make manifeſt his owne wiſedome and goodneſſe, by appointing many Antidotes againſt ſinne, and ſuch a ſtrange reſtoratiue to cure ſinnes, as man himſelfe could not ſo much as dreame thereof.

There muſt be *Hæreſies* (ſaith the Apoſtle) *that they which are approued may be knowne*: euen that they may be knowne whether they be as chaffe which will be carried away with euery blaſt of vaine doctrine, or whether they be as ſound and good Corne, and will abide ſetled and conſtant in the truth. And verily the grounds of truth are neuer better ſifted by her followers and friends, nor ſound and ſolide reaſons more diligently ſought out for truthes defence, then when ſhe is moſt mightily and cunningly oppugned with many erronious and hæreticall vntruthes. Neither are the Lords ſpirituall Captaines and Souldiers euermore watchfull ouer their owne ſoules, and carefull to prouide all manner of ſpirituall munition, and to giue themſelues to all manner of holy and religious exerciſes, and to craue continually in their feruent prayers the helpe of God, then when they feele moſt of all their owne weakeneſſe, and the great force of Satans temptations, and his powerfull prouocations to draw them into ſinne. 1 Cor. 11. 19.

Yea, they are neuer more grieued and offended with themſelues for their ſinnes, then when they feele themſelues moſt grieuouſly wounded with the dangerous ſtrokes thereof. And verily the Lord would neuer haue ſuffered the euill of ſinne to haue been, vnleſſe he had knowne it meet and conuenient to make manifeſt his great wiſdome and power in drawing good out of euill, yea, the greateſt good out of the greateſt euill. The Lord I ſay would not haue ſuffered man to haue fallen into ſinne, vnleſſe he had purpoſed to haue magnified his goodneſſe towards his Elect, to the higheſt extent that poſſibly could be, by giuing his onely Sonne to take mans nature vpon him, that therein he might make ſatisfaction for their ſinnes, and after that manner, recouer them to Gods fauour and loue, that they ſhould neuer fall away from the ſame.

In reſpect of this ſo matchleſſe a mercy, that God ſhould giue his onely Sonne to be ſuch a ſuperſufficient ſatisfaction for all our ſinnes, and to be ſuch an vnauferable pledge of his endleſſe loue, we may with that ancient Father, make this ſtrange exclamation, ſaying, O vnhappy ſinne, how happy haſt thou been to vs, in that thou haſt been the occaſion that ſuch a Sauiour hath been giuen vnto vs! Wherefore God forbid that it ſhould be thought to be any diſparagement to God, to ſay, that God decreed in his eternall counſell, to permit ſinne to come into the world, ſeeing in his eternall Counſell Chriſt was a Lambe ſlaine from the beginning of the world, that in him all the faithfull might haue a moſt ſoueraigne remedy againſt all their ſinfull maladies. For the remedy could not haue been thus decreed, vnleſſe the malady had been ſo alſo.

QVEST. LXIII.

No Image ought to be made to repreſent God.

Arguments drawen from things that be vnlike.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth. For an Image is made to be a ſimilitude or likeneſſe, and ſo to reſemble that for the repreſentation whereof it is made. But no creature that may be repreſented by a bodily Image is like vnto God, and therefore no Image of any ſuch creature, is meete to be made to repreſent God thereby. So reaſoneth the Prophet, *Behold the Nations are to God as the drop of a Bucket, and are counted as the duſt of the ballance*; Yea, all Nations are before him as nothing, they are counted to him leſſe then nothing, yea as meere vanity. To whō then will ye liken God? or what ſimilitude will ye ſet vp vnto him? Among all the creatures of this inferiour world, the neareſt to God, and the meeteſt repreſentation of him, is the ſpirit and ſoule of the regenerate man, indued with holineſſe and true righteouſneſſe, the which things cannot well be repreſented by any bodily ſhape, and therefore much leſſe the vnmatchable Maieſty of the incomparable Deity. And ſo the Apoſtle hath taught, ſaying, *For as much as we are the generation*

Iſay. 40. 15.

Act. 17. 29.

ration of God (representing him by our ſpirituall nature, which cannot well be reſembled by any bodily ſhape) *we ought not to thinke that the Godhead is like vnto gold, ſilver, or ſtone grauenly the art or inuention of man.* Wherefore no Image or bodily ſhape ought to be made to repreſent God.

QVEST. LXIIII.

All the workes of Infidels are ſinnes.

Nature is common to all men, but not grace. By grace the faithfull are ingrafted into Chriſt, and are made good Trees bringing forth good fruit. But the beſt among the Infidels is as a Bryer, and the moſt vpright ſharper then a thorne hedge, they are by nature wilde Oliues, yea they are as Trees twice dead & plucked vp by the roots, the wch if they ſeem to bring forth fruit, that fruit of theirs ſoone withereth away & cõmeth to no thing, and ſo the end proueth that they are altogether without good fruit. Wherefore all the works of Infidels are fruitleſſe and ſinfull workes.

Mich. 7.4. Rom. 11.24. Iude v. 12.

QVEST. LXV.

The true ſeruants of God know themſelues to be the true ſeruants of God.

As any one that is admitted into another mans ſeruice, and hath a ſetled purpoſe to diſcharge his duty faithfully vnto his Lord and Maſter, muſt needes know that he is ſuch an ones ſeruant, yea that he is his faithfull ſeruant: euen ſo euery true beleeuer that is entred into the Lords family, and hath this grace giuen vnto him to be carefull in all ſimplicity and ſincerity to performe all thoſe duties that the Lord requireth at his hands, cannot be ignorant that he is the ſeruant of God, yea that he is his faithfull and ſincere ſeruant. So reaſoneth the Apoſtle; *Know yee not to whomſoeuer yee giue your ſelues as ſeruants to obey, his ſeruants yee are to whom yee obey, whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe?* And this the Apoſtle ſpake of all true Chriſtians in the

Arguments drawne from ſuch things as are like.

2 Cor. 1.12.

Rom. 6.16.

Church of *Rome* that had but ordinary gifts, and not of such onely that had this comfortable knowledge giuen vnto them by an extraordinary reuelation, if there were any such there.

QVEST. LXVI.

God giueth ſalnation to the faithfull in Chriſt, and not in any other.

Act.3.25. As it is ſacriledge to add to a mãs Teſtament or ſolemn Couenant, ſo much more is it to adde vnto Gods. Now Gods Teſtament or Couenant is this, that he giueth ſaluation to the faithfull for the obedience of one, that is, of Chriſt. And therefore all ſuch are not better then ſacrilegious perſons, which adde to this Couenant the workes of the Law performed by themſelues, as the meritorious cauſes of Gods fauour and loue, and of their owne happineſſe and bleſſedneſſe. So reaſoneth the

Gal.3.15. Apoſtle, ſaying, *Brethren, I ſpeake after the manner of men, if it be but a mans Teſtament or Couenant, when it is confirmed, no man doth abrogate (therefrom) or adde thereunto. To Abraham and his ſeed were the promiſes made (viz. In thy ſeed ſhall all Nations be bleſſed) he ſaith not (ſaith the Apoſtle) and to thy ſeeds, ſpeaking of many, but to thy ſeed, as of one, which is*

Gen.22.18. *Chriſt. And this I ſay, the Law which was foure hundred and thirty yeares after, cannot diſanull the Couenant that was confirmed afore of God, in reſpect of Chriſt, that the promiſe ſhould be of none effect.* And therefore all ſuch of our Romaniſts, which will needes adde to eternall bleſſedneſſe giuen freely in Chriſt, the meriting thereof by their owne workes, are iuſtly chargeable as guilty of grieuous ſacriledge, becauſe they adde to the couenant of God.

QVEST. LXVII.

Vngodly perſons are no true members of the Church of Chriſt.

Iſay 1.5. As Botches and Sores, and all corrupt humours are to the body of Man: ſo are all vngodly perſons to the Church, which

which is the mysticall Body of Christ. But Botches, and Sores, and corrupt humors, are no members of mans Body; but when they are taken away, the Body is eased and made whole and sound also: So vngodly persons are no true members of the Church of Christ. *But* (as Saint *Iohn* saith) *are the limbes and members of the Deuill*, howsoeuer they themselues are perswaded to the contrary. 1 Ioh. 3. 8.

QVEST. LXVIII.

The testimony of God set downe in the Canonicall Scriptures, and not receiued from vnwritten Traditions, is the onely sure euidence and ground of truth.

As in buying and selling of temporall commodities euery honest subiect will bee content to stand to the measures, weights, and ballances that are marked and sealed with the marke and seale which is allowed by the Kings Law, and to receiue for currant all such coine as beareth the Image and superscription of the Prince, and to refuse all other; so euery good Christian is religiously to embrace that doctrine that beareth the stampe of the Canonicall Scriptures, and is liable to those measures, weights, and ballances, and hath iust cause to refuse all that which will not hold weight by them. So reasoneth Saint *Austin*, Let vs not bring forth deceitfull ballances, wherinto we may put what we will, & after our owne lust say, this is heauy, or this is light, but let vs produce the diuine ballance out of the holy Scriptures, as out of the Lords store-house, and into it let vs put that which hath weight, or rather let vs not put in any thing there, but let vs reuise and recognise that which is there weighed already. Matth. 22. 20. *Aug. cont. Donat. l. 2. c. 6.*

Verily before the Scriptures were written, the people of God were to receiue all those doctrines which God reuealed to his seruants the Patriarches, by visions and dreames, and were deliuered by vnwritten Tradition from the father to the sonne, and from the Predecessor to the Successor. But when such as had the place and credit, euen of Prophets deliue-

red

red the vaine conceits of their owne hearts in the name of doctrines proceeding from God, and so seduced not onely the people, but sometimes the Prophets also, there was great reason why God should cause all diuine truthes necessary to saluation, to be set downe by the Pennes of his Prophets and Apostles, as being the best meanes not onely for the manifestation, but also for the preseruation thereof.

Ier.23.25.

1 Reg. 13. 18.

For as men doe more plainly, fully, and safely set downe their whole mindes in their written wils and testaments, then when they deliuer them by word of mouth: so the Lord would haue his minde set downe in the bookes of the Old and New Testament, by his faithfull Registers the Prophets and Apostles, and Euangelists, as being the best meanes for the safer custody of the same. It was an argument of Gods loue, and a good foundation of faith, for God to reueale all diuine truths necessary to the saluation of his people in visions and dreames; but it is a greater argument of his loue, and a stronger foundation of faith, that God hath caused his whole and perfect will to be set downe in the Canonicall Scriptures. Or else the Apostle Saint *Peter* did mistake, when he assured the faithfull to whom he wrote, that hee followed not sophisticall fables when he opened vnto them the power and comming of our Lord Iesus Christ. *For first* (saith he) *We had an heauenly vision to assure vs that our Lord Iesus Christ was the Sonne of God. And secondly*, (saith he) *we haue a more sure testimony then the former, euen the Word of God written by Moses, and the rest of the Prophets.*

Phil.3.1.

Luk.1.4.

2 Pet.1.19.

And hereof it was, that when our blessed Sauiour had testified to the Iewes that his Father had giuen witnesse to him from heauen, that he was the Sonne of God; yet hee sendeth them to the Scriptures, as to the surer meanes for the confirmation of their faith, saying, *Search the Scriptures, for in them yee thinke to haue life, and they are they that testifie of me.* And towards the end of that Chapter, he telleth the Iewes that hee will not accuse them, because they receiued not such diuine doctrines as were deliuered vnto them by his owne testimony; But *Moses* (saith he) will accuse you, for that yee beleeue not

Ioh.5.39.

those

things which are deliuered vnto you in his Bookes: Shewing thereby that it is a greater fault not to beleeue the teſtimony that God giueth in record vnder the hand of any one of his ſworne Regiſters, then that which is giuen by his owne bare voice. *For (* ſaith he) *if yee beleeue not his writings, how will yee beleeue my wordes?* Vpon the which words *Ianſenius* thus writeth; As that is more firme that is cõmitted to writing, ſo it is a greater fault not to beleeue things written, then not to beleeue things vttered by word. So *Theophilact* vpon the ſame place, If ye beleeue not things written, how will yee beleeue my words that are not written?

Whereby it is euident that the Word of God written in the Bookes of the Canonicall Scripture is the more ſafe and ſure meanes to haue all diuine truthes to be conueighed ouer to vs, then is the deliuering of them to vs by his voyce in dreames and viſions, euen as the Princes grant vnder his hand and ſeale is a more ſure euidence, then when it is deliuered onely by his bare word. Whoſoeuer therefore auoucheth that God reueaſing himſelfe to the old Fathers by viſions and dreames, did beſtow vpon them a greater bleſſing then he doth vpon vs by deliuering his will vnto vs by the holy Canonicall Scriptures, either is himſelfe in a dreame, or is deceiued by a vaine dreame of ſome other. Now if it were not altogether ſo ſafe to haue diuine doctrines deliuered by dreames and viſions, when that which was not ſo throughly conceiued, or at the leaſt ſo well remembred by thoſe that ſo receiued the ſame, might be righted by new viſions, then ſurely now when all ſuch viſions are ceaſed, it is not ſafe to haue diuine truthes deliuered at all by vnwritten traditions, but to be recorded in the rolles of the Canonicall Scriptures.

QVEST. LXIX.

The doctrine of the Church of Rome miniſtreth occaſion and prouocation to ſinne, and not the doctrine of ſuch as profeſſe the Goſpell.

We are carefull there not to treſpaſſe againſt another, where

our trepaſſe bringeth vs very great danger, yea, the very ouerthrow of our whole ſtate: but where we can eaſily make an amends, or the party treſpaſſed is as much or more in our debt, there we are not ſo carefull for the ſpeedy auoiding of euery treſpaſſe: Now the doctrine of ſuch as profeſſe the Goſpell, is, that the very leaſt ſinne is mortall, and cannot be purged but by the moſt precious Bloud of our Sauiour Chriſt; whereas the Church of *Rome* teacheth that there are but ſeauen that are principally to be called mortall ſinnes, and that the reſidue then are veniall, and ſo ſmall, that they may be done away by pænance, Purgatory, Pardons, Maſſes, and Trentals, yea by a little ſprinkling of holy water, and by ſaying of *Aue-Maryes* and *Pater-Noſters*, and the like. Yea, they auouch that the works of their Saints are ſo many and of ſo great price and worth, that by the ſurpluſſage of them ſatisfaction may be made for the ſinnes and treſpaſſes of other men, according as it ſhall pleaſe the Pope in his Indulgences and Pardons to diſpence the ſame. Wherefore their followers need not to be ouer fearefull to offend God, and to tranſgreſſe his Commandements, at the leaſt by ſmall and light offences, ſeeing they are able ſo many wayes, and after ſo eaſie a manner to tender a ſatisfaction vnto God, and to render to him a ſufficient amends.

QVEST. LXX.

Popiſh pænance and Purgatory cannot ſtand with this Article of our Chriſtian Creed, I beleeue the remiſſion of ſinne.

As the Lord of a Mannor is not ſaid to forgiue a treſpaſſe, when he ſetteth an amercement vpon the head of the treſpaſſer; and as the Creditor cannot be ſaid to forgiue the Debtor, when for the debt he caſteth him into priſon: no more could God be ſaid to forgiue our treſpaſſes and to remit our debts, if either in this life hee require ſatisfaction at our hands by the workes of Popiſh pænance; or after this life, caſt vs into the priſon of Purgatory, there to endure the puniſhment due to our ſinnes.

QVEST.

QVEST. LXXI.

Iurie *is not now to be esteemed an holy Land.*

The Iewes themselues are now an vnholy and a detested Nation, and therefore Iury is now to be esteemed to be an vnholy and detested Land. While the Iewes were an holy people, and did faithfully performe those holy duties that their most holy God required in his most holy Lawes, then Iury where this holy people inhabited, was worthily accounted an holy Land; but when they became an vnholy people, and defiled their hands with the bloud of Christ and his Martyres, those their vncleane workes polluted and defiled their very name, and caused it to be had in detestation. And why also did they not as well defile their very Land, and cause it to be had in execration? Surely God himselfe had it in execration, when he sent into it *the abomination of desolation*, that is, as Saint *Luke* expoundeth and explaineth it, *A destroying army to bring it to vtter desolation*, that being an euident argument that the Lord had that Land in extreame abomination. Now if God himselfe had Iury in extreame abomination, then vndoubtedly it is no holy Land.

Arguments drawen from the Coniugates, that is, from such things as agree in nature and in name.

Mat. 24. 15. Luke 21. 20.

QVEST. LXXII.

The will of man is not by nature free.

The faithfull themselues are not free indeed, vntill by Christ they are made free, how then can their will be free, as long as they continue in the state of nature? So reasoneth Saint *Austin*, Why do miserable men dare to be proud of their free will before they themselues be made free? or of their own strength, if now they be made free? seeing free will not freed, is free from righteousnesse, and a slaue to sinne.

Ioh. 8. 36.

Aug. ad Bonif. l. 1. c. 3.

Aug. de corrept. & grat. cap. 13.

QVEST. LXXIII.
All the faithfull are Saints.

Such onely are Saints in the Church of *Rome* that are Canoniſed by the Popes, or at the leaſt are thought by them to be worthy to haue their names put into the Romiſh Calender. But all the faithfull (whereof an huge number are not thus dignified by the Pope) are ſanctified by the Holy Ghoſt, and hath put on the new man which after God is created in righteouſneſſe and true holineſſe, and are called by the very name of Saints by the Apoſtle, and their names and deedes alſo are written in heauen, and in the booke of life; Therefore all the faithfull are to be taken for Saints by all the faithfull, whatſoeuer meane reckoning the Church of *Rome* maketh of them.

1 Cor. 6. 11.
Eph. 4. 24.
Rom. 1. 7.
1 Cor. 1. 2.
Luke 10. 20.
Apoc. 20. 12.

QVEST. LXXIIII.
The Biſhop of Rome is not the Vniuerſall Paſtour of the whole Church.

Some Popes doe not at all by preaching of the Word of God, feed ſo much as the people of the City of *Rome* it ſelfe, and none of them all haue ſuch gifts as whereby they are enabled to feed the Vniuerſall Church: therefore ſome of them are no feeders or Paſtors at all, and none of them are the feeders and Paſtours of the Vniuerſall Church. And how can they iuſtly challenge the office of Saint *Peter*, ſeeing they ſo much neglect the trebled charge giuen to Saint *Peter* by his Maſter Chriſt, who gaue him the dignity that he might performe the dutie annexed thereunto?

QVEST. LXXV.
The Lawes of God onely binde the conſcience.

There is but one Law-giuer, that is the Lord of the Conſcience, and therefore his Lawes onely bind the ſame. So reaſoneth Saint *Iames*, *There is but one Law-giuer that is able to*

Iac. 4. 12.

ſaue

saue and to destroy (viz. the soule) and therefore there is but one Law-giuer that can giue lawes to the soule: and that one Law-giuer is God: For God onely searcheth the heart, and taketh notice of all the aberrations thereof, and can punish them with condigne punishments. So reasoneth the Lord himselfe. *The heart of man is deceitfull and wicked aboue all things, who can know it? I, the Lord, search the heart and try the raynes, euen to giue euery man according vnto his wayes, and according to the fruit of his workes.* Matth.10.28. Ier.17.9.

All Magistrates ciuill and Ecclesiasticall, are his vnder-officers, not to make lawes, but to command that the Lords lawes only be put in execution in all matters that concerne the substance of his spirituall kingdome. For as concerning the lawes that they haue authority to make in matters of circumstance belonging to the spirituall kingdome, and in matters both of substance and circumstance belonging to the temporall gouerment: they must be squared by those generall rules that are set downe by this one Law-maker in the authenticall records of his canonicall Scriptures. And being so framed they are not for their particularities to be esteemed so much mans lawes, as they are for the generall grounds of them to be accounted Gods owne ordinances. And being so made they binde the conscience, as the Apostle testifieth, and they that refuse to be subiect to them doe not cast away man but God, that hee should not raign ouer them. Rom.13.1. Exod.16.8. 1 Sam.8.7.

QVEST. LXXVI.

True religion bindeth only to the obseruation of such Canons and rules as are made by God himselfe in matters of substance, whereas superstition imposeth other also, which are aboue and beside the former.

Arguments drawen from the Etymology, or interpretation of the name.

Religion hath her name (as S. *Austin* saith) for that by certaine rules and precepts giuen by God himselfe it doth inclose and keepe in, as within certaine limits and bounds, all such as desire to performe that religious seruice which is acceptable to God, least they should goe astray and wander out of the right way *Religio à religando Aug. de vera religione cap.54.*

Superstitio quasi supra statutum. Ετεροδιδασκαλία. 1 Tim. c. 2. 3.

way that should bring them to God. Whereas superstition hath her name for that shee is so bold and foolish hardy as to thrust those things vpon Gods people, which are aboue and besides the Lawes and statutes of God. And therefore it was not without cause that the wise man so seriously aduiseth all such as desire to be esteemed of God as his religious seruants, to take good heed when they goe to the house of the Lord to performe that religious seruice which is acceptable in his sight, that they be prepared most readily and reuerently to hearken to the word of God, that so they may both learne & keep that which is therein commanded vnto them, & that they presume not to offer to God the sacrifice of Fooles, that is, that kinde of seruice which is sucked out of their owne or other mens foolish braines, and is aboue and beside that which is commanded of *God*.

Eccl. 4. 17.

QVEST. LXXVII.

The Laitie ought to be admitted to the dayly reading of the holy Scriptures.

Religio à relegendo. *Cicer. de natura deorum lib. 1*

If Religion hath her name *á relegendo*, that is, from often reading, because the doctrines which concerne religion should be read ouer againe and againe, (as *Tully*, whose iudgement concerning the originall of Latine words is not to be contemned, iudgeth) then the Christian Magistrate must not only suffer, but also command all his subiects, if he desire to haue them to be truly religious, daily to read the holy Scriptures, for that they containe the summe and substance of all true religion: yea the chiefe Magistrate himselfe, albeit the care for the whole common wealth lyeth vpon him, and therefore hath cause to buse his thoughts thereon continually, yet must not let the booke of the Law of God depart out of his mouth, but meditate therein day and night, that he may do: according to all that is written therein, if he will haue his waies made prosperous, & if he will haue good successe in his temporall affaires.

Iosh. 1. 8.

QVEST.

QVEST. LXXVIII.

Th: Faithfull themſelues and alſo their Churches ought only to be ded cated vnto God.

The congregation of the faithfull themſelues, and the places of their publike aſſemblies for the performing of diuine ſervice are calle.l the Church or Kirke from κυριακος, which ſignifieth that which is the Lords. Whereby wee are giuen to vnderſtand, that the one and the other ſhould be onely dedicated to the Lord, ſeeing they are the Lords. So reaſoneth the Apoſtle, *You are not your owne, for yee are bought with a price, th refore glorifie the Lord both in your bodies, and in your ſpirits, for they are Gods.* And verily for this end and purpoſe not onely the people of God are called *The Lords peculiar*, but their Churches alſo are called *Baſilicæ*, that is, the Kings, for that they ſhould be dedicated and conſecrated to the King of Kings, and Lord of Lords.

1 Cor. 6. 20.

1 Pet. 2. 19.

QVEST. LXXIX.

The faithfull are witting to their faith and loue, and to their ſaluation in Ieſus Chriſt.

The conſcience of all men is as a Regiſter, wherein all their thoughts, deſires, words, and workes are truely recorded and ſafely kept. And the teſtimony of this record is as ſure, as is the teſtimony of a thouſand witneſſes. Hereby euery one may well know and bee aſſured that hee vnderſtandeth that which he vnderſtandeth, that he willeth, that which he willeth, that he loueth, that which he loueth, and that hee hateth that which he hateth.

Συνοιδα Scio *Conſcientia*, I know what I know.

The faithfull then hauing by the light of the Goſpell, the eye of their vnderſtanding opened ſo to behold and apprehend the infinite loue and goodneſſe of God in Chriſt offered therein, that they eſteeme and deſire it aboue all other things, and are thereby vnfainedly ſtirred vp to loue God, and to cleaue vnto him, and to be ſorrowfull for offending of him and to be wary

and

and circumspect not to offend, & to be carefull to walke in all his commandements, that so they may doe that which is acceptable in his sight, the faithfull I say knowing in their owne consciences, that they haue the eye of their vnderstanding thus opened, and their hearts sanctified with these holy desires, doe thereby know that they are not onely effectually called to the estate of grace in this life, but also that they shall be made partakers of euerlasting glory in the life to come.

Of the which happy estate the faithfull haue such a comfortable assurance, that as the Apostle speaking in the name of them all, saith, *We euen glory vnder this hope of this glory of God whereof we haue so good an assurance.* For so *Chrysostome* saith, that by these words of the Apostle, thou maist vnderstand, of what a minde he ought to be that hath giuen his faith to God. For he must not onely haue a full perswasion of those things which are already giuen him, (that is, of his owne faith and loue, and of all other diuine graces that proceed out of them) but also of those things that are to come (that is, of his finall deliuerance from sinne and death, and full participation of life, and glory) as if they were already giuen. For euery one (saith he) doth glory of those things whereof hee is presently possessed. And therefore because the hope of the things to come, is as sure and euident as of the things already giuen, therefore we glory alike of them both. Wherefore it was not without great cause that the Apostle commandeth euery faithfull man to proue his owne workes, whether they proceed from faith and loue, and all other diuine graces, that issue out of them) for that then he shall haue cause to reioyce in himselfe, and for that he shall be well assured thereby that he is already called to the estate of Grace, & that he shall be brought in due time vnto the state of glory. They that hate (saith *Isidore*) the world, and follow it not, enioying the rest of internall tranquillity, do here after a sort begin to possesse the comfort of that future peace, that they expect elsewhere. The which is giuen vnto them for these causes) first, that they may patiently endure the pressures of this life; and secondly, that by this foretast of their future felicitie, they may be stirred vp more

Rom. 5. 2. *Chrysost. in Rom. hom. 9.*

Gal. 6. 4.

Isido. de summo bono l. 3. c. 16.

more earnestly to finish the race of their godly life, whereas this their constant and setled purpose (*viz.* to continue to the end in the race of righteousnesse) is to them a certaine earnest of that eternall life which is to come. For an earnest is a part or parcell of an whole gift or reward (that shall be giuen afterward) and therefore this parcell of diuine blessednesse, which is giuen to the faithfull before hand, is an vndoubted euidence of their future felicitie. So Saint *Bernard*, A vile worme and worthie to be hated euerlastingly, yet assureth himselfe to be beloued, because he feeleth himselfe to loue; yea, because he first fore-feeleth himselfe to be beloued, therefore hee is ashamed not to loue againe. In which words of Saint *Bernard* we may obserue, that it is the feeling sense & assurance of Gods loue in Christ, that must first be apprehended by faith, that must moue vs sincerely to loue God, and that this apprehension of Gods loue in Christ, wrought first by faith, is so farrre off from occasioning the faithfull to leade a wicked and dissolute life (as the Church of *Rome* most shameleslie saith that it doth) that it maketh the faithfull ashamed that they loue God no better, seeing he hath beene first so kind and louing to them as to giue them a sensible fore-feeling & assurance of his loue.

Bern. Ep. 107.

QVEST. LXXX.

An implicite faith, that is, a blind and a folded vp faith, is not the true Christian faith.

No man can giue a right assent or consent to that which he doth not conceiue and vnderstand. For rightly to consent vnto another, is to thinke and approue the very selfe-same thing which another thinketh and approueth, and so to be of the same minde and iudgement with another. He then that doth not at all conceaue and vnderstand what the doctrine of the Church is, cannot giue a right consent thereto, nor faithfully beleeue and embrace the same. And verily a blind faith is a foolish faith, and doth more harme then good. For as the Wiseman saith, *Without knowledge the minde is not good.* But a blind faith is without knowledge, and therefore neither is it good it selfe, neither can it make the minde good, no more then bodily blindnesse can make a good bodily eye.

Consentire est cum alio idem sentire.

Μῶρος *quasi* μὴ ὁρῶν. Pro. 19. 2.

Pro.18.16. Wherefore (as the Wiseman saith) *A wise heart getteth knowledge, and the eare of the wise seeketh learning. For wisedome resteth in the heart of him that hath vnderstanding*: Yea, right vnderstanding is wisedome it selfe, and is one of Wisedomes proper names. *For the wisedome of the prudent, is to vnderstand his way, whereas the folly of fooles is deceit. And why?* Pro.14.3. Pro.14.15. *A foole beleeueth euery thing*, and is carelesse to try his owne standing, and therefore his footing must needs faile, and his fall is without all hope of recouery, *but the prudent will consider his steppes*, and see sure ground before hee will set forward one foote. And so the Apostle aduiseth, saying, *Take heed that yee walke circumspectly, not as fooles, but as wise, redeeming the time*, and for that it is a matter of great moment so to doe, he doubleth his exhortation, saying, *Wherefore be yee not vnwise, but vnderstand what the will of the Lord is.* Eph.5.17. That if any will not yet be aduised hereby, but will blindfully goe on in such wayes that he knoweth not, he may iustly blame his owne folly, when he falleth into the pit of his owne destruction.

Σωφρονος.

QVEST. LXXXI.

The breaking of a Popish vow is no sinne.

Αμαρτια ἐστι ἀνομια. 1.Ioh.3.4. Sinne is as it were a shooting awry from the marke that God hath set vp vnto vs in his commandements, whereunto we ought to ayme in all our actions, or it is a passage ouer those bounds and limits that God hath set out vnto vs to keep vs within our compasse in performing those duties that he requireth at our hands: but Popish vowes are not commanded by God, neither in the Old nor in the New Testament: but are the ordinances of Frier *Francis*, *Dominicke*, *Loyola*, and the like; therefore the breach of them is no sinne.

QVEST. LXXXII.

Popish Monkes, as now for a long time they haue demeaned themselues, are no Monkes.

Μοναχὸς quasi μόνος. That is, Monkes, are such as liue solitarily and apart from all company,

company, but our Popiſh Monkes liue not ſolitarily but in great Cities, and dwell together in great troupes and companies. And hereof it was that S. *Ierome* writing to *Paulinus* that tooke vpon him the profeſſion of a Monk, thus reaſoneth with him: If thou deſireſt to be indeed, that which in name thou art called, a Monke, that is one that liueth alone, why doſt thou dwell in Cities, which are not habitations of ſolitary men, but of many that liue together? Therefore ſeeing that popiſh Monkes liue not alone, they cannot be true Monks.

Si Monachi eſt tot? ſi tot iam quomodo ſoli? O turba è ſolis quæ ſimulas monadem.

QVEST. LXXXIII.

All the faithfull are ſaued by meere mercy through the redemption that is in Chriſt.

Seruants (as S. *Auſtine* ſaith) had their names at the firſt for that they were ſaued aliue in warre by the meere mercy of the Conquerour, when as by the Law of armes they might haue beene iuſtly ſlaine. Wherefore all men by nature being Gods enemies fighting vnder the banner of Satan againſt God, iuſtly deſerued to be deſtroied by the ſharp ſword of the Lords iuſtice. And therefore ſeeing the faithfull when they were worthie to be deſtroyed, were not only ſpared by Chriſt, but alſo ranſomed with the loſſe of his owne life, they muſt acknowledge themſelues by a double right to be his ſeruants and muſt aſcribe the whole glory of their ſaluation only to him.

Aug. de Ciu. dei lib. 19. cap. 15. Seruus quaſi in bello ſeruatus.

QVEST. LXXXIV.

The faithfull are well witting to themſelues both of Gods loue and fauour towards themſelues, and of their owne faith and loue towards God.

Friendſhip (as *Ariſtotle* defineth it) is a mutuall beneuolence not lying hid: For true and ſincere friends doe communicate Counſells, ſhew kindneſſes, beſtowe gifts each vpon other, as teſtifications and prouocations of their mutuall and reciprocall kindneſſe and loue each to other. Wherefore ſith God doth vouchſafe to enter into a league of amity and friendſhip with all

Arguments drawne from the definition or deſcription of a thing.

Amicitia eſt mutua beneuolentia non latens.

all his true and faithfull seruants, & being fully reconciled vnto them in Christ, doth become their intire & fast friend, therefore hee doth make manifest his loue and good will towards them, by opening vnto them all his counsells, and by bestowing vpon them the manifold gifts and graces of his spirit, that thereby he may kindle in their hearts reciprocall loue, & cause them to make manifest the same by their faithfull acceptance of so great fauours, and by their carefull performance of that diuine worship and seruice, which they knowe to bee acceptable in his sight.

And verily all such as sincerely loue are most carefully busied about this, euen how they may make their good will and loue surely and certainely knowne to them whom they loue. And hereof it is that our Sauiour Christ speaking vnto his disciples, in them to all his faithfull seruants, saith, *Hence forth call I you not Seruants, for the seruant knoweth not what his master doth; but I haue called you friends, for all things that I haue heard of my Father haue I made manifest vnto you.*

Ioh.15.16.

Now if Christ doth make manifest vnto the faithfull all things especially that belong to the confirmation of their faith, and to the strengthning of their loue and obedience, then vndoubtedly he doth make knowne vnto them, their election to eternall life, their sanctification wrought in them by his Spirit and Word, and the certaintie of their glorification in the life to come. For otherwise they cannot trust in God and loue him, vnlesse they first feele in their owne hearts, the sure and certaine pledges of Gods loue towards themselues. So the Apostle Saint *Iohn, We loue him, because he loued vs first, and haue knowne and beleeued his loue towards vs.*

1 Ioh.4.16. & 19.

QVEST. LXXXV.

The bare testimony of the Church cannot make knowne vnto the people any doctrine of Faith.

Scire est per causas scire. Quæstio an sit, alia est à quæstione quid sit.

To know a thing is to vnderstand the causes and reasons thereof. A man may know by the testimony of another that there is such or such a thing, but he cannot know what it is, vnlesse

vnleſſe he know the definition thereof, wherein are ſet downe the true cauſes of the thing, whereby the thing it ſelfe is made knowne. It is not then the bare teſtimony of the Church, that can make knowne vnto vs any doctrine of faith, vnleſſe the cauſes and reaſons thereof be opened and cleared vnto vs out of the word of God. *Definitio explicat quid ſit res.*

QVEST. LXXXVI.

A Biſhop may be a ciuill Magiſtrate, or any other ſufficient Eccleſiaſticall perſon.

A ciuill Magiſtrate is ſuch an one as is placed to gouerne in the Temporall eſtate by ſuch as haue power by the Lawes and cuſtomes of the Land to giue vnto him that authority. And a good ciuill Magiſtrate is he that is indued with thoſe qualities which God requireth in euery good Magiſtrate; *viz. That he be a man of courage, fearing God, dealing truely, and hating couetouſneſſe.* And he that is thus qualified is called of God to be a Magiſtrate, ſeeing Gods calling of any perſon vnto an office, is nothing elſe but his induing of him with thoſe gifts, whereby he is made fit to execute the ſame. Exod. 18. 21.

Whoſoeuer then is thus called by GOD and by man, to be a Ciuill Magiſtrate, may lawfullie take vpon him this authority. But our Biſhops and ſome other Eccleſiaſticall perſons are called by our Prince to this place of gouerment, and if they be alſo ſuch as the Apoſtle requireth Biſhops and Paſtors to be, then they are likewiſe called of God. And ſuch an one, as Mr. *Foxe* in his booke of Martyrs doth ſufficiently proue, was *Cranmer* Archbiſhop of *Canterbury*, a patterne for all Paſtors, yea an *Idea* for all Biſhops to imitate and expreſſe. Heb. 5. 4. 1 Tim 3. 2. Tit. 1. 7.

And verily albeit the offices of Ciuill and Eccleſiaſticall gouernours, be diſtinct and diuers in themſelues, yet they may be co-incident in one perſon. For otherwiſe God himſelfe would not haue made *Eli* and *Samuel*, being Eccleſiaſticall perſons, the chiefe Temporall gouernours among his owne people, nor made the high Prieſts to be ordinary Aſſiſtants vnto the.

Ciuill Gouernours, in managing the affaires that did belong to that Kingdome, as *Aaron* was to *Moses*, and *Iehoiada* was to *Ioash*, who was also his Protector, and the chiefe gouernour of his kingdome, while *Ioash* was in his minority.

Deut. 17. 9. Mich. 6. 4. 2 Reg. 11.

QVEST. LXXXVII.

The signe of the Crosse is not absolutely euill, but may be lawfully vsed at the administration of Baptisme.

Arguments drawen from the diuision of a thing. *Membra diuidentia non coincidunt.*

All things are either absolutely good, or absolutely euill, or indifferent, that is, such as may haue either a good vse, or an euill. Now this being a true diuision or distribution, none of the parts or members thereof can take the nature or place one of the other. And therefore such things as are by nature indifferent, as the Crosse is, can neuer by any meanes be made absolutely euill, vnlesse we will also thinke that the act of a creature can alter and change the ordinance of God. Wherefore all such things as by Gods appointment are indifferent remain in their owne nature still indifferent, neither can the good vse of them exclude the abuse, neither can the abuse vtterly exclude the good vse.

It is in History recorded, and may also still by sense and experience be found true, that the Crosse is euen at this very time well vsed in *Constantinople*, being placed vpon the toppe of the Archbishops Pallace, whereby he doth make open profession that he is a Christian, and that he placeth the whole hope of his happinesse in the death of Christ, who was crucified on the Crosse. And therefore seeing as yet the Crosse retaineth a good vse, vndoubtedly it cannot be a thing that is absolutely euill.

And why also is not the vse thereof good with vs in the administration of the Sacrament of Baptisme, seeing it is ordained to helpe the vnderstanding, in apprehending, and the memory in recording the meanes whereby our blessed Sauiour accomplished the worke of our redemption? And if it be thus profitable still, why is it not lawfull still? seeing the profitableneſſe

blenesse of a ceremony doth confirme the lawfulnesse thereof, especially when by authority it is commanded to be vsed, and that in that vse onely wherein it is profitable.

Verily nothing ought to be added to the substance of the Word of God, as it layeth open the worke of our redemption, wrought by our Saviour Christ, and yet the Sacraments are added by God himselfe, for the better explication of the very selfe-same doctrine, and for the further confirmation of our faith therein; yea, many things may be taken out of Ecclesiasticall Writers, and out of prophane Authors also for the better opening and explaining of those very selfe-same doctrines which are yet according to their substance perfectly deliuered in the Canonicall Scriptures.

And why may not some ceremonies be taken also to the very same end and purpose, especially such as haue beene best vsed by the best persons, in the best times, as it is most certaine that the signe of the Crosse hath been? In truth I cannot but heartily wish that the most worthy worke of our redemption were so duely and diligently taught in euery Congregation by a sufficient Preacher, that this very ceremony might be needlesse altogether: but yet as long as they that haue authority to ordaine Ceremonies, doe command the obseruation thereof, I cannot conceiue but that it ought to be obserued of vs, vnlesse we will willingly and wittingly resist authority.

QVEST. LXXXVIII.

Matrimony is lawfull for the Cleargy, euen after the vow of single life.

Marriage is honourable among all men, and the bed vndefiled, but whoremongers and adulterers God will iudge. For as whoredome is vnlawfull for all, and especially for such as be of the Cleargie: so Matrimony is lawfull for all, and especially in this respect for the Cleargy, seeing they aboue all other are most carefully to vse the meanes which God hath appointed for the eschewing of fornication and adultery, as well as of all other sinnes. And therefore seeing the Lord hath ordained Ma-

Arguments drawne from the whole to the parts, or from the generall to the speciall.

Heb. 13. 4.

Matrimony to be the means for the auoiding of fornicatiõ and adultery, all such of the Cleargie as haue not the gift of Continencie, ought to vse the remedie of lawfull Matrimonie, yea after the taking of the vowe of single life. For if no promise, vowe, compact, or couenant made against Law is of any validitie, or ought to be kept, then the vow of single life made by all such that haue not the gift of Continencie, being against this Law and Commandement of God, (*For the auoiding of fornication, let euery man haue his wife, and let euery woman haue her husband*) is of no validity or force to binde any person, bee he votary or no votary, to the obseruation thereof. And as for the Law, that is made by any man whosoeuer he be, to binde them that haue not the gift of Continency to keepe their vow, it is no Law at all, seeing it is vniust and vnrighteous, and contrary to the holy and righteous Law of God.

1 Cor. 7. 2.

QVEST. LXXXIX.

All Ecclesiasticall persons are subiect to the Ciuill Magistrate.

Rom. 13. 1.

Let euery soule be subiect to the higher power, for there is no power but of God; and this Commandement is giuen by the Apostle, in generall vnto all; Now if all in generall ought to be subiect to the higher power, then euery one in particular, be he Laike or Clerke. So reasoneth Saint *Bernard*, writing to a Bishop: If all, then yours: Who hath excepted or exempted you out of the number of all? If any doe so endeauour, hee is no better then a deceiuer. Doe not build vpon their counsels, who being Christians, either will not follow the doings of Christ, or esteeme it a reproach to be subiect to his sayings. These are they that are wont to say, preserue the honor of your Sea, are ye of lesse power then was your Predecessor? Such things they: but Christ otherwise commanded, and did also. *Giue* (saith he) *to Cæsar that which is Cæsars, and to God that which is Gods.* So reasoneth also Saint *Chrysostome* vpon the same words of the Apostle, *Let euery soule be subiect to the higher powers.* Albeit (saith he) thou be an Apostle, albeit thou

Bern. ad Epis. Senens. Ep 42.

Chrysost. in Ep. ad Rom. Hom. 23.

thou be an Euangelist, albeit thou be a Prophet yea whosoeuer thou be; For this subiection doth not ouerthrow godlinesse.

QVEST. XC.

It doth belong to the Ciuill Magistrate in his owne dominions, to comm and all such things to be obserued of his subiects that concerne Gods diuine seruice, and his subiects happinesse, and herein he hath highest authority.

The Ciuill Magistrate is the Lords Liefetenant to see all his Lawes obserued and kept, and therefore in speciall, those which concerne Gods seruice, and the happinesse of his owne subiects. At the Coronation of the King, the booke of the Law of God by Gods speciall commandement was to be deliuered into his hands, the which booke he was to haue before, as he was a good seruant of God, that *he might meditate therein day and night*, and so be made fruitfull in all good workes. But at his Coronation he was to haue it as a King, that hee might cause all his subiects to obserue the same, & that wholy and not by halfes. And thus much euen naturall reason taught the Philosopher to auouch. The Ciuill Magistrate (saith *Aristotle*) is the supreme gouernour in his owne Countrey, and he ought to prouide as in generall, for the good of all his subiects, so in particular, that they might enioy the meanes whereby they might be made happy and blessed. Deut. 17. 18. Psal. 1. 2. *Arist. Moral. lib. 1. cap. 2.*

Now no people can be happie and blessed, vnlesse they haue communion and fellowship with God, and sincerely performe vnto him all such things as doe concerne his diuine worship and seruice. Wherefore the Ciuill Magistrate, is to prouide that those Lawes be taught and made knowne to his subiects, in the which the meanes are laid open how they may haue Communion and fellowship with God, and performe vnto him that religious seruice that is acceptable in his sight, if that he desire to haue them happie and blessed. The which euery good King ought to desire vnfainedlie, euen as he tendreth his

owne good, seeing the happinesse of the subiect is the happinesse of the King.

QVEST. XCI.

The naturall man hath no free will in diuine and heauenly things.

Gen.6.5. If all the imaginations of mans heart be onelie euill, and that continuallie, and that in the eie and iudgement of him that searcheth the heart and cannot be deceiued: then the naturall man hath no will to thinke, much lesse to will any thing that is good. For man is become (saith *Chrysostome*) totallie sinne, and therefore in his whole vnderstanding and will. And this he learned of the Prophet *Esay*; *The whole head is sicke, and the heart is heauy, from the sole of the foote, to the crowne of the head there is nothing whole therein.* What good habilitie or freedome then is in the will to that which is truelie good?

Chrysost in Gen. Hom.1.

Esay 1.6.

QVEST. XCII.

The Church of Rome giueth to the Saints diuine honour.

Arguments drawen from the parts to the whole, or from the speciall to the generall.

Religious faith, prayer, and deuotion are principall parts of that diuine seruice and honour which is due vnto God, and is giuen vnto him by all his true and faithfull seruants. But these religious duties are by the Church of *Rome* communicated to the Saints, vnto whom they make their prayers in their wants and necessities, and trust to be releeued by their meanes, and for that purpose deuote themselues to their seruice: and therefore they giue vnto them diuine honour.

Ioh 6.

Psal.50.15.

QVEST. XCIII.

There are no persons appointed by God for Popish Purgatory.

All persons are either beleeuers, or Infidels and vnbeleeuers. Now neither of these when they receiue from GOD their

their discharge to depart out of this world, haue by his appointment any passe for Purgatory. Concerning the beleeuer, be he weake or strong in faith, so hee be sound and sincere, our blessed Sauiour testifieth, and that by a solemne and a doubled asseueration, that he *hath euerlasting life, and shall not come into condemnation, but is passed from death* (not to the paines of Popish Purgatory but) *to life*, that is, to the vnspeakeable ioyes of heauen. Ioh. 5.24.

And as for all vnbeleeuers, *they are condemned already, viz.* in Gods decree, and in his holy word, the vndoubted record thereof; and hell is their place, being the prison appointed for all condemned persons, and there they are to be reserued against the iudgement of the great day: And therefore none at all are appomted by God for Popish Purgatory. And verily there is no way detected in the holy Scripture that leadeth thither. For there wee finde but two wayes, whereof *the one is narrow and leadeth to life*, that is, *to heauen*; *and the other broad and leadeth to destruction*, that is, *to hell*. And therefore if our Popish pœnitents would needes passe along to Purgatory, there to make full satisfaction to God for their sinnes, which they haue not throughly satisfied for by their workes of pœnance, they shall be able to finde no way that leadeth thither. Ioh. 3.18. Matth. 7.13.

QVEST. XCIIII.

The miracles and doctrine of the Romish Church are fabulous and false by the testimonies of { *her own* { *vulgar people.* / *learned Writers.* } / *the* { *ancient Fathers.* / *Canonicall Scriptures.* }

It is an approued saying, that the voice of the people is the voyce of God, the which in Gods matters is true of Gods people, and in matters subiect to sense and naturall reason is true in all such persons, as haue in them sense and reason sound. Wherfore seeing miracles may be discerned by sense and naturall reason, and therefore are appointed for Infidels, which haue no other meanes to apprehend the truth of them: the iudgement Arguments drawen from humane and diuine testimonies. 1 Cor. 14.22.

of the vulgar people is not to be refused herein, especially if it concurre with the plaine censure of such as are reputed learned and wise.

But diuers of the miracles of the Romish Church, produced by them for the confirmation of the doctrine of Transubstantiation, Purgatory, Images, and the like, haue beene esteemed so fabulous by some of their owne learned Writers, that they haue not only called them pious fraudes, but also haue iudged their golden Legend, wherein many of them are set downe, to haue beene penned by a man of a brasen face, and of an iron forehead. And so likewise haue their owne vulgar people iudged of them: as it is euident, in that generally they esteemed the Fryers, the reporters of these miracles to haue beene such shamelesse lyers, that it went for a common prouerbe among them, *A Fryer, ergo a Lyer*, as *Walsingham* one of their own Chronologers writeth in the time of *Richard* the second.

And if they thus iudged of them, when the tenth part of their faigned forgeries was nothing so fully disclosed, as they were in some ages following, how can any one now iustly refuse their testimony therein? Yea whereas the Doctrine of the Apostles hath beene long since so sufficiently confirmed by miracles wrought by the hand of God in the Primitiue Church, that as (*Austine* thinketh) he that expecteth moe miracles is himselfe a monster; and also seeing it was foretold by the vnerring Spirit of God, that *in the latter times Antichrist should come by the working of Satan with all power, and signes, and lying wonders, and with all deceiueablenesse of vnrighteousnesse*; It is euident that the Church of *Rome* is the seat not of Christ, but of Antichrist; because she is so fully fraught with such variety of lying wonders and signes.

2 Thes. 2. 9.

The Catholike apology of that renowned Doctor of our Church, *Thomas Morton*, now L. Bishop of *Litchfield*, doth make it manifest that diuers points of the Romish Religion are erronious and vntrue, by the plaine and direct testimonies of diuers eminent men of their owne profession. Now what may be the cause that these men of note, diuers wayes bound

to

to the Church of Rome, and in their affections wholy deuoted to her seruice, and in their resolutions euen captiuated to her determinations, should yet reiect diuerse particular points of their owne deare mothers faith, contrary to the generall consent of all the residue of their owne sworne brethren; but that the euidency of truth lightned and cleered with many vndeniable and vnauoidable arguments, and reasons, forced them after a sort to subscribe to the doctrines of such as were their opposites.

The truth hereof may fully appeare by the bookes of that great and learned Clearke *Erasmus*, who being conuinced with the euidencie of truth doth side with the Professours of the Gospell in many things, albeit in his setled resolution hee had deuoted himselfe not only to be an obedient child, bnt euen a seruile and a slauish vassall vnto the censure of the Church of *Rome* in all things that she decreed by her definitiue sentence. *Kemnitius* doth thus testifie of him, that hee being present at a disputation, as a party against the Protestants, confessed that their owne opinion then questioned had no sure and certaine testimonies of holy Scripture, but that the contrary position might better and more plainely and soundly be proued out of the word of God, yet said he, if the Church shall command this I will beleeue it, for I will captiuate mine vnderstanding vnto the Church. If then such men so captiuated to the Church of *Rome*, doe yet in diuerse particular points giue testimonie against her doctrines contrary to their purpose and setled resolution in the generall, herein appeareth the great power and strength of truth, in that it doth extort a full testimony from a setled and vowed enimie.

Kemnit. in Ex. am. Concil. Trid. fol. 66.

It is an ordinary asseueration of the patrones of the Romish superstition, that their religion is old and ancient, and hath the testimony of antiquitie, vnity, and vniuersality, and that the religion of such as professe the Gospell is new, & was vnknowne before the time of *Martin Luther*: yea some of them, euen men of no small note and reputation, haue beene so impudent & shameleese, that they haue not been afraid boldly to avouch in their bookes, published to the view of all men, that all anti-

Comp. Rat. 2. Possevin. Bibliothec: Select. l. 7. c. 18.

quity, and that in euery controuersie that is betweene them & vs, is wholy for them, and directly against vs. The which if it were true, why was their *Index Expurgatorius* made, & therein order taken to put out diuerse things out of the bookes, not only of diverse writers of their owne side, but also out of the monuments of the ancient Fathers.

What? Doe any that trust to the goodnesse of their owne cause, and to the fulnesse of the witnesses produced by themselues, maime, and mangle, and curtall, and abridge their testimonies giuen vnder their owne hands, and set downe in record by themselues, and so suffer them not to tel out to the end fully and wholy their owne mindes? Verily hereby it is plaine and manifest that all antiquity is not fully and wholy for them, and therefore that such of them at least that make boast thereof are of the number of such hæreticks as sinne, being condemned by their owne consciences.

Tit. 3. 11.

Yea whereas they Father vpon diuerse of the greatest lights of the Church diuerse Treatises that neuer came from them, as the Liturgies of S. *Iames*, S. *Marke*, S. *Denis*, and the like, and as the Decretall Epistles, fathered vpon divers ancient Bishops of *Rome*, and produce out of them diverse testimonies for the iustifying of diuerse points of their Idolatry and superstition, hereby it is manifest that their cause is very bad, in that it cannot bee maintained but by such counterfeit and forged euidences.

Lastly to conclude, if that the gouernours of the Church of *Rome* were not well witting to themselues in their owne consciences, that the testimonie of God himselfe deliuered in the bookes of the Canonicall Scriptures, was not directly against them, why doe they refuse them as authenticall, & as supreame iudges in those tongues wherein they were first penned, by the speciall and immediate reuelation of the spirit of God, & allow them that dignitie onely in the language of the vulgar Interpreter, who was a man subiect to errour. And why doe they charge them being thus translated to be obscure, ambiguous, and doubtfull, and thereupon refuse the Text it selfe to bee the supreame Iudge, vnlesse it be taken in that sense as it is expounded

ded by the Churches gloſſe, ſo making the gloſſe better then the text, and ſeating it in the place thereof.

Yea why doe they yet charge the Text it ſelfe being thus expoũded by their Churches gloſſe to be an vnſufficient Iudge, vnleſſe there be ioyned vnto it, as fellow Benchers, and Peeres equall with it in authority, the bookes Apochrypha, & vnwritten verities and traditions.

Vndoubtedly, as it is a very ſtrong preſumption, that hee which diſgraceth the Lawes of his Prince is guilty of treſpaſſe committed againſt them, and ſo liable by them to condigne puniſhment: ſo is it an euident argument that many of the doctrines of the Church of Rome are condemned by the Canonicall Scriptures, becauſe they are ſo diſgraced by her deare children with diuerſe reproachfull imputations.

For it is the faſhion of Hereticks (as *Irenæus* ſaith) when they are reproued by the Scriptures, to reproach and diſgrace them, as if they were not right, and as if they were vttered ambiguouſly, and as if the truth could not be learned out of them by ſuch as knowe not traditions. And therefore *Tertullian* calleth them fugitiues from the light of the Scriptures, and further teſtifieth that if that were taken from them, which they haue common with the Ethnickes, and if they were brought to determine all their controuerſies by the Scriptures only, they could not prevaile.

Iren. l. 3. cap. 2.

Lucifuga ſcripturarum Tertull. de carnis reſurr.

And ſo I beſeech God, that our Romaniſts the defenders of all Antichriſtian hereſies, may no longer prevaile, but that their madneſſe may be made manifeſt to all men. Amen.

FINIS.

The Queſtions that are handled in the *firſt part of this Treatiſe.*

QVEST. 1.

THe Goſpell is the only proper and immediate inſtrumentall cauſe of our converſion to God, & of our faith and loue, and of all other ſpirituall graces; and not miracles, nor the holy liues, and comfortable deaths of the deareſt ſeruants of God, nor temporall bleſſings, or corrections, nor the authority of the Magiſtrate, nor the wiſdome of the Law of God, and therefore much leſſe the reaſon of the naturall man. Chap. 1. pag. 25. 26.

2 The Word and the Sacraments doe not profit, vnleſſe the ſenſe and vſe of either be rightly apprehended and vnderſtood. Chap. 2. pag. 32. 33.

3 The meanes whereby we are to come to the right vnderſtanding of the Word of God, is the light of true reaſon. Chap. 3. p. 43. 44 45. &c.

For the opening of the truth whereof, 13 propoſitions are explained. ibid.

4 Saving Faith is Diuine wiſdome, or a certaine knowledge, and ſetled aſſent, and adherence to all diuine verities neceſſary to Salvation, and eſpecially to the covenant of grace, as to the meanes of our higheſt happineſſe, & our chiefeſt good. Ch. 4. p. 86. 87. &c

5 A ſauing faith is alwaies accompanied with all other ſanctifying graces, and namely with Conſtancy, and Perſeverance, as being the fruitfull mother, and continuall nurſe of them all. Ch. 5. p. 93. 94. &c.

6 The Diuine doctrine of the Chriſtian Faith doth giue to

the sincere imbracers therof a saving faith, & an assurance thereby of Gods favour and love, and of eternall happinesse and blessednesse. Chap.6.p.102.103.&c.

7 *The vtility and dignity of faith, and the great difficulty to attaine thereunto.* Chap.7.p.122.123.&c.

The Questions handled in *the second part.*

QVEST. 1.

THe Church is not alwaies glorious and notorious as a Citty seated upon an high hill. Quæst.1.pag.129.130

2 *All the workes of the faithfull are stained with sinne; and therefore no man in this life doth perfectly fulfill the Law of God.* Q.2.p.131.

3 *The ignorance and not the knowledge of the Scriptures is the cause of all errours and sinnes.* Q.3.p.131.132.

4 *Not the sufferings or righteousnesse of any meere man, but only of our blessed Saviour both God and Man are of sufficient worthinesse to satisfie for sinne, and to merit the inheritance of the kingdome of heauen.* Q.4.p.132.

5 *The Bread and Wine in the Eucharist are not transubstantiated into the Body and Blood of Christ.* Q.5.p.134.

6 *The righteousnesse of the Law deliuered by Moses is that true righteousnesse whereby we are iustified before God; and not the righteousnesse which is said to bee obtained by popish vowes.* Q.6.p.136.

7 *We*

7 *We are not iustified by those workes of righteousnesse commanded in the Law of God which are wrought by our selues, but by those which were wrought for vs by our Sauiour Christ in his owne person, and are imputed to vs, and made ours through faith.* Q.7.39.p.137.175.

8 *The forme and manner to attaine to sanctification is not to receaue the holy word of God, and the Sacraments, with our bodily senses, but with the powers of our soules; nor to travell farre and neere on pilgrimage to see or kisse holy reliques, but to see and touch holy things with the inward faculties of our mindes, which are the proper subiects of sanctification.* Q. 8 p 139.

9 *The manner of receauing Christ in the Eucharist is not carnall but spirituall.* Q. 9.p.141.

10 *Iustification and salvation is wrought only by Christ, and not by any other whosoeuer.* Q. 10.66 [illegible] p.142.204.[illegible]17.

11 *The faithfull ought to be certainely assured of their owne salvation.* q.11.p.[illegible]43.

12 *The outward elements in the Eucharist are not bread & wine in shew but in substance.* q.12.p.144.

13 *There is no miraculous turning of Bread and Wine in the holy Eucharist into the very Body and Bloud of Christ, nor any other miracle at all.* q.13.p.144.

14 *Iustification is giuen by the free mercy of God in Christ, and not merited by our works.* q.14.36.52.p.145.172.188.

15 *The faithfull after the end of this life are not punished in the fire of Purgatory* q.15.22.44.70.93.p.146.159.181.208 224

16 *The carnall eating of Christs Body is nothing availeable to eternall life, but the spirituall.* q.16.p.147.

17 *Concupiscence is sinne euen in the regenerate themselues.* q.17.p.149.

18 *Faith, Repentance, and Loue, with all holy workes proceeding from them, doe not deserue any thing at all at Gods hands, but make the faithfull indebted to God for the same.* q.18.p.149.

19 *The workes of God revealed in the Scriptures, doe manifestly declare them to be the word of God, especially the worke of Regeneration, wrought by the Diuine and powerfull doctrines*

thereof in the hearts of all such as faithfully and sincerely imbrace the same, and therefore they are not to be receaued as such onely vpon the testimony of the Church. q.19 p.150.

20 That the soule of our blessed Saviour after his death descended locally into Hell. q.20.p.153.

21 Fasting, or any outward thing doth not sanctifie any, but only the inward graces of the Spirit, and all such things as doe enter into the heart of man. q.21.p.158.

22 Our blessed Saviour is not corporally present in the Eucharist, but in Heaven. q.22.p.160

23 The Citty of Rome is the mysticall Babylon, and the pretended titulary Romane Church is the most certaine seat of the great Antichrist of these last times. q.24.p.161.

25 The word of God rightly vnderstood doth giue credit vnto it selfe, and doth cause it selfe to bee beleeued and imbraced as the word of God, for the excellency of the diuine doctrines contained therein, and not onely for the bare testimonie of the Church. q.25.57.p.162.193

25 Kneeling is the fittest gesture of the body at the reuerent receaving of the holy Communion. q.26.p.165.

27 Holinesse doth not consist in vowing to abstaine from riches, meats, and marriage, but in the lawfull and holy vse of them all. q.27.p.165

28 The Bodie of Christ is at one time but in one place. q.28. p.166.

29 Christs Body and Blood ought not, and in truth cannot be often offered vp to God by the Masse-Priests, as a propitiatorie sacrifice for the quicke and the dead. q.29.p.167.

30 Christs flesh is not eaten with our bodily mouths. q.30. p.168

31 Enoch and Elias cannot come in their owne persons to resist Antichrist, and to be slaine of him. q.31.p.169.

32 It is a property only belonging to God to forgiue sinne. q.32.p.169.

33 Regeneration is not wrought by the power of our own free will, but by the operation of the Spirit of God. q.33.p.170

34 None are elected for their fore-seene works. Q.34.p.171.

35 *A true ſaving faith is not ſeated in that ſoule where Infidelity raigneth, or any other ſinne.* Q.35.p.171.

37 *The naturall man hath no free-will to that which is religiouſly good.* Q.37.49.58,72.91.p.173.185.193.209.224.

38 *No religious worſhip or ſervice is to be giuen to any Angell or Saint.* Q.38.p.174.

40 *The faithfull may as well know themſelues to bee indued with true loue as with true faith.* Q.40 p176.

41 *The Cup in the Euchariſt is not to be taken away from the Lay people.* Q.41.p.179.

42 *Matrimony is lawfull for the Miniſters of the Goſpell.* Q.42.88.p.180.221.

43 *The Nailes, Speare, and Croſſe wherewith Chriſts pretious body was tormented, are not to be worſhipped.* Q.43.p.180.

45 *The Sacraments doe not conferre grace by the worke wrought, vnleſſe their vſes be vnderſtood.* Q.45. p.182.

46 *No Images are to be worſhipped with diuine worſhip.* Q.46.p.183.

47 *The word of God is not to be read to people in an vnknown tongue.* Q.47.p.184.

48 *In all matters that concerne the worſhip and ſeruice of God, nothing ought to be taught, or to be beleeued, which is not warranted by the teſtimony of the Canonicall Scriptures.* Q.48. 68.p.184.205.

50 *Not the ſuffering, much leſſe the vowing of wilfull poverty is the way to perfection.* Q.50.p.186.

51 *The people ought to be able to try, and to diſcerne the doctrine of their Teachers.* Q.51.60.p.186.195.

53 *The going on pilgrimage to ſee or touch the true Reliques of the holieſt of the Saints, doth not bring any Sanctification at all.* Q.53.p.189.

54 *The faithfull that are ſanctified by regeneration, may, and ought to aſſure themſelues of their full and finall glorification.* Q.54.p.190.

55 *Our leaſt ſinnes are damnable and mortall.* Q.55.p.191.

56 *All things neceſſary to ſaluation, are plainely deliuered in the Canonicall Scriptures.* Q.56.p.192.

59 *No man can make satisfaction to God for transgressing of any of his holy Lawes.* Q.59.p.194.

61 *It is not safe to trust to the Priests Masses, nor to the Fryers prayers, nor to the Popes pardons, pretending to disburse the surplussage of the Saints workes, and to neglect to seeke after such a faith of our owne as may make vs fruitfull in all good workes, and giue vs interest in Christ, and in all his gifts.* Q.61.p.196.

62 *God did predestinate before all worlds, some to euerlasting saluation in Christ, and others to perish through their owne sinnes.* Q.62.p.197.

63 *No Image ought to be made to represent God.* Q.63.p.202

64 *All the workes of Infidels are sinnes.* Q.64.p.203.

65 *The true seruants of God know themselues to be the true seruants of God.* Q.65.p.203.

67 *Vngodly persons are no true members of the Church of Christ.* Q.67.p.204.

69 *The doctrine of the Church of Rome ministreth occasion and prouocation to sinne, and not the doctrine of such as professe the Gospell.* Q.69.p.207.

71 Iurie *is not now to be esteemed an holy Land.* Q.71.p209.

73 *All the faithfull are Saints.* Q.73.p.210.

74 *The Bishop of Rome is not the Vniuersall Pastour of the whole Church.* Q.74.p.210.

75 *The Lawes of God only bind the conscience.* Q.75.p.210.

76 *True religion bindeth only to the obseruation of such Canons and rules as are made by God himselfe in matters of substance, whereas superstition imposeth other also, which are aboue and beside the former.* Q.76.p.211.

77 *The Laitie ought to be admitted to the dayly reading of the holy Scriptures.* Q.77.p.212.

78 *The Faithfull themselues and also their Churches ought onely to be dedicated vnto God.* Q.78.p.213.

79 *The faithfull are witting to their faith and loue, and in their saluation in Iesus Christ.* Q.79.84.p.213.217.

80 *An implicite faith, that is, a blind and a folded vp faith, is not the true Christian faith.* Q.80.p.215.

81 *The breaking of a Popish vow is no sinne.* Q.81.p.216.

82 *Popish*

82 *Popish Monkes, as now for a long time they haue demeaned themselues, are no Monkes.* Q.82.p.216.

85 *The bare testimony of the Church cannot make knowne vnto the people any doctrine of Faith.* Q.85.p.218.

86 *A Bishop may be a Ciuill Magistrate, or any other sufficient Ecclesiasticall person.* Q.86.p.219.

87 *The signe of the Crosse is not absolutely euill, but may be lawfully vsed at the administration of Baptisme.* q.87.p.220

88 *Matrimony is lawfull for the Cleargy, euen after the vow of single life.* q.88.p.221.

89 *All Ecclesiasticall persons are subiect to the Ciuill Magistrate.* q.89.p.222.

90 *It doth belong to the Ciuill Magistrate in his owne dominions, to command all such things to bee obserued of his subiects that concerne Gods diuine seruice, and his subiects happinesse, and herein he hath highest authority.* q.90.p.223.

91 *The naturall man hath no free will in diuine and heauenly things.* q.91.p.224.

92 *The Church of Rome giueth to the Saints diuine honour.* q.92,p.224.

93 *There are no persons appointed by God for Popish Purgatory.* q.93.p.224.

94 *The miracles and doctrine of the Romish Church are fabulous and false by the testimonies of* { *her owne* { *vulgar people.* / *learned Writers.* } / *the* { *ancient Fathers.* / *Canonicall Scriptures.* } } q.94.p.225.

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